

© *Animadversio Astrologica:*

Or, a Discourse Touching

ASTROLOGY.

To which are added,

These Considerations,

- I. *Of the Mutability of Sublunary Beings.*
- II. *Of Decency in God's Worship.*
- III. *Of Good and Evil Days.*
- IV. *The Causes of several Phænomena's
in Nature are briefly shown.*

By D. Irish, Practitioner in Physick and Surgery,
at Stoke near Guilford in Surry.

Astrorum Gloria Titan.

L O N D O N,

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of Boston,
April 30, 1908.

William

37 Psalms 25

I have been young and now am old
yet have I not seen the righteous
forsaken nor his seed begging bread

Psalms 37. Verse 25

I have been young and now
am old yet have I not seen
the righteous forsaken
nor his seed begging bread

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To the Worshipful and much Esteemed
Mr. Robert Berry, Mayor of the Ancient Corporation of Guilford in Surry,
And to all my Loving Neighbours and Friends.

Worthy Friends,

That I might pay a more than Momentary acknowledgment for the many Testimonies of Love and Honour I have daily receiv'd at your hands ever since Providence brought me amongst You, I humbly lay at your feet this little Book: And since Friendship is best preserv'd and cultivated by mutual Obligations, I will (which indeed is all I can do on my part) in Return of Your many good Offices, when ever any of You, or your Friends, are pleased to call for my Assistance, make it my sole care and design to Administer proper Medicines, as the Patients necessity shall require.

Another Reason of my Dedication, arises from the knowledge I have of Your Zeal for Godliness, and the Propagation of the true Religion,

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Religion, to which I hope this my little Book will in some measure Contribute. I need not stimulate You to the encouraging of Virtue, and curbing of Vice, since I know that You, according to the Power God has invested You with, will take care to punish Iniquity, and maintain the Purity of the Christian Religion, which has suffer'd so long by the Remissness of many of its Professors, insomuch that Atheistical Principles and Practices have strangely gotten ground of Gospel Truths, to the Spiritual Grief of all the Godly.

And now since I consider'd that Spiritual and Corporeal Maladies are the two grand Misfortunes of Mankind, I have in these sheets endeavour'd to Remedy both.

Physick is chiefly what I Profess, nor am I asham'd since it is of such Intrinsic worth, that it even adds honour to the most honourable Practitioner: That it is profitable to the Natural Body, and consequently to the Body Politick, since the latter consists of the former as a Whole do's of its Parts, must be acknowledg'd by every one that is Sanæ Mentis, and needs

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needs not Helebores. Hence the Wise Grecians did not without Reason highly commend Hypocrates, and the Latines their Cornelius Celsus, for their Courage in first Venturing, and Wisdom in wading into the Depth of this Mystery, and for their transmitting in their Works this Noble Art to Posterity.

This Art was anciently Valued at so high a Rate, that Apollo and Æsculapius, esteemed by some the first Founders of Physick, were adored as Gods for the Excellence of their Invention. Besides, the Word of God, which undeniably Warrants our Esteem for whatsoever it Extolls, mentioneth Phisicians by way of Honour before the giving of the Law; the which doth not only implicitly allow, but expressly Commands (if the Old English Translation be credited) the use of Physick; see Gen. 50. 2. Psal. 147. 3. Exod. 15. 26. God giveth Medicines to heal, Health is the Prince, the first Born, as Life is the King, of outward Blessings. The Widow in the Gospel disesteemed all her substance in comparison of this Jewel: And Job said, Skin for Skin,

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and all that a Man hath to save his Life. The Physician, who is *Manus Dei*, brings this precious Pearl, Health to the oppressed Sick, where God sees it necessary for their future good. God and Nature (*qui nihil frustra agunt*) have appointed Herbs not only for Meat, but also for Medicines, the virtue and value of which would never be found out, nor made serviceable to their right Ends, if some did not employ their time and talents in search thereof: tho' 'tis a task full of difficulties; for the natures or effects of Simples alter according to the difference of places in which they grow, and according to the Constitution of the Persons to whom they are given. How miserable then are those places where nothing but ignorant Pretenders abound, whose Medicines are usually worse than Ineffectual, and such as take them are deliver'd up to the Mercy (I should rather say, Cruelty and Execution) of Ignorant Pretenders. On the other hand, what a great felicity and happiness is it when the Sick and Diseased meet with Persons both of much Science and Conscience, who

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Understand and consider the Cause of Diseases, the Nature of Ingredients, the Constitution of Patients, the difference of Climates, and the proper Seasons of Administring Physick, and faithfully, according to these Circumstances, Prescribe and Apply it.

Yet, dear Countrymen, all this without God-ness is not enough, which, as the Diamond to the Ring, addeth real Value to all natural and acquir'd Accomplishments, and which is the only Ark for the Soul to be shelter'd in when a Deluge overfloweth. O! how glad would unsanctified Schollars be, who are now cry'd up for sublime Wits, for the Quintessence of Learning, for living Libraries, and Divine Eagles, for Magistri Sententiarum, Doctores Angelici, Seraphici, Subtiles, and what not, if they could pass at the great Day for the greatest Ignorants, and most illiterate innocents that ever were in the World.

'Tho' my Practice is Physick, yet have I presum'd to Write of Holy and Spiritual things, because Religion is absolutely necessary in all; and also to beget in all Men diligent

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gent endeavours after true Piety, as the only means to arrive at a right management of their Parts.

The Lord grant that what I have written may be apply'd as Medicinal, to the health of my own, and the Souls and Bodies of others which is the hearty Prayer of

Honoured Sir,

And dear Countrymen

Your true Friend, and

Humble Servant,

D. Irish

THE
PREFACE
TO THE
READER:

Wherein the *Author* vindicates himself,
confutes the Slanders of his Enemies,
and gives some friendly Advertisements to his Loving Neighbours and
Countrey-men.

Courteous Reader,

TH O I am sensible, That by appearing in
Print, I subject my self to the common
Censure of the World; yet for the Good
of my Country, Neighbours, and Friends,
I have publish'd these Sheets, which, perhaps, had
nothing sway'd more in my Mind than Interest,
the Printing of them is so chargeable, I had yet kept
them by me. When a *Book* is come forth, every one
is free to give his Judgment, which is commonly
as various as the Faces of *Petrusers* are different:
some, and those, I hope, of the honestest sort of Rea-
ders,

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ders, will (for the Reasons I put Pen to Paper) commend my Undertaking, being, as well as my self, Lovers of the Publick; and tho others of a contrary nature condemn me, yet shall I not be surpris'd, since all that tends to the common good I know they dislike; these must excuse me if I do not value their Censure, being I think nothing Praise-worthy which tends not to the Spiritual or Temporal good of others. I fear not Calumny, tho I am sure to have my share of it; therefore I need not apologize for my informing the Reader of some things touching *Physicians* and *Chirurgeons*, altho there are some will blame me, being little skill'd in any other Language than our own, for pretending to lay open some Mysteries of those worthy Arts to the unworthy (as they call it) View of the Vulgar; to such I could answer, as *Diogenes* did *Alexander*, but for the present give them these Reasons, which I think may satisfie any but the purposely malicious and envious.

My first Reason is, the Goodness of the thing intended; which is, to direct those that are Infirmitie to an Artift able to restore (under God) the Health of their Bodies, and withall to furnish them with Directions beneficial to their Souls.

Secondly, It hath been the Custom of most Writers in all Ages and Countries to write in their Mother Tongues; as did *Hippocrates*, *Galen*, and others, in *Greek*; *Celsus Serenus*, and many others, in *Latin*; *Masue*, *Avicen*, and *Sarapio*, in *Arabeck*: All which treated of the Mysteries of Physick in their respective vulgar Tongues, which were afterwards, for the more universal good of Mankind, translated by the Learned of other Countries into their own Language; as are the Works of *Ambrose Parry*, *Reverius*, and other Authors, too many to be recounted here. Why then
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may I not write something of what I know in the same Language it has pleased the Lord to endow me with? for we read, when *Christ* ascended up on high, he gave Gifts unto Men; some he endow'd with the Gift of *Healing*, some with the Gift of *Tongues*, and others were inspir'd with the Gift of *Prophecy*; some receiv'd one Gift, and some another, but all from the same Spirit of God; and such were even allow'd by *Christ*, who did good in his Name: Hence, I say, if what I do be approv'd of by God, the Giver of all Gifts, what need I value the Reflections of those vainly puffed up like Bladders with the wind of their acquir'd Learning; besides, 'tis evident, the Multiplicity of Languages adds little or nothing at all to the perfecting of Science; for a Man may know that *Hellebore* is good for *Madmen* without the help of *Latin* or *Greek*; let them till Dooms-day contend about *Greek* Derivations and *Hebrew* Roots, and be recompenc'd with as ample Praise as their doubtful Conjectures deserve, if I be esteem'd a Lover of God, and a Friend to Nature, I shall never envy at the lowdness of their Plaudits: I for my part aim not to be their Rivals; but humbly hope to obtain my Reward, where such Vanities and pedentick Conceits are (as they ought to be) of no Esteem.

Here perhaps some may say, That tho *Latin* and *Greek* help but little towards the bettering of the Understanding, as Languages, yet that they are as it were the Treasuries in which all Sciences and Arts are kept lock'd up; this is apparently false, as all the Learned know; for that there is not one *Greek* Author extant in the World, but what has been translated into most vulgar Tongues; nor any *Latin* one treating of *Physick*, but (if worthy) is translated into *English*; nay, so rich is our *English* Tongue, that it has many Books

of great Value, which never yet were in *Latin*; for, as is said above, Men usually write in their own Language, and therefore not in *Greek* or *Latin*; so that he who confines his Reading to *Latin* and *Greek*, can never come to the Knowledge of many Rarities which a Man by downright *English* may easily attain. Thus you see that a Physician is not only capable of being as expert in his Art, by the help of *English*, as he that confines himself to *Latin*; and, if their Natural Parts and Study be equal, you may see on which side the advantage will fall.

Hence I advise the *Tiroes* in Physick not much to study diversity of Language, which consume too much time to too little purpose, and rather encrease Pride than Knowledge; but rather let such contrive and meditate how to recover sick Persons, how to advance the Standard of Health, where the fiercest of Maladies triumph and tyrannize; which that they may perform they ought by Nature to be adapted to this Art, and then by a diligent Search, long Study and Practice perfect the Science of which Nature has laid the Foundation.

The Gifts of God are not our own, to employ at our pleasure; but are to be us'd for his Glory, to the Good both of our selves, and of those among whom we converse; by this means we shall reap Comfort and improve our Talents; but if through an unprofitable and sinful Modesty they are laid aside, because they are not such as please and like us, they rust; *that is*, they grow worse for want of using, and decrease where they are not improv'd; therefore I look upon a Man that is engaged in the Study of Physick, to be as one Travelling in a Journey, whom every Step tho' short, advances him something nearer to the Place he design'd for; and if he shou'd forbear

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for, ftep a Step, becaufe a Step is but fhort, and makes him
but a little the nearer to his End propofed, he will
never reach to the Place appointed; and foolifhly to
that never reach to the Place appointed; and foolifhly to
can refolve to ftay in one place till he may with one
eties Jump accomplifh his defire, is as vain to imagine, as
tain 'tis impoffible to perform; tho, 'tis true, the vaft
le of Interval between the beginning of our Studies, and
h, as the attaining of Science, is replenifh'd with variety
Natu of Difficulties; yet we may furnifh our felves with a
which Courage able to remove all the Rubs in the way to our
Journeys end, remembring ftill, that the more Expe-
rience we gain, the nearer we approach the heighth
much of our defire, Perfection. Hence I conclude, that to
Pride perfevere with Courage in the Employing of our
e and Talents, is the Key to open unto us the Door of thofe
vance Myfteries we are defirous to difcover.

In the next place, if this *Preface* fall into the hands
of you that know me, my Defire is, that when you
have read it, you would be pleas'd to difpofe of it to
fuch as know me not, or at leaftwife to fuch, as hav-
ing not feen it, have but an imperfect Idea of me,
hereby you will at once oblige the Publick and Me;
the *Publick*, by informing them where they may have
recourfe to one that will honeftly, and at eafie rates,
furnifh them with fuch Remedies as (by the Help of
God) will root out the Malignity of the moft ob-
ftinate Difeaſes incident to Humane Bodies: and *Me*,
by contributing to the clearing my unjuftly blemifh'd
Reputation, which has fuffer'd extreamly by the
wicked and finifter Proceedings of my Enemies;
but I doubt not if any unprejudic'd Perſon ſeriously
confiders what I here preſent you with, that he will
not too eaſily give credit to the falſe Aſperſions
of thoſe Tongue-Perſecutors of my Innocence and
Integrity.

'Tis a thing not doubted by any, tho but meanly acquainted with History, That there have been at all times such Miscreants, who, either out of a malicious Design purposely to hurt their Neighbour, or through hopes of reaping to themselves some Advantage, will speak Evil of any; and when they have disembogu'd the rankest of their Venom in Words, they will add to the Wrongs of Calumny the violences of Hate and Fury, and upon the least Opportunity, will engage themselves in the spitefullest Actions of Barbarity, sometimes even to the overthrow of those whose Goodness alone render'd them the Object of their Calumny, Hatred, and Cruelty. Hence it is not to be wondred, that some Men stick not at Swearing any thing, tho to the prejudice of Truth, and the best of Men; these, I say, will readily betray their Friend, their Father, and even their Country, for Money. *Judas* stands on Record a notorious Example of this kind, who first betray'd, and then, together with other false Witnesses, swore against our Blessed Saviour.

That there are yet extant some of the Spawn of this Murdering Crew, who with Mouth Granado's, I mean false Oaths, have done their utmost to destroy the Innocent, is a thing very obvious to all; and as for my own part, I know by woful Experience the Truth of what I assert, having once had the Misfortune to be Sworn against by Villains of this Stamp, who doubtless (by unjustly Swearing High-Treason against me) had taken away my Life, and sent my Wife and Children a begging, had not my Innocence and their Villany been fully prov'd by Men of unblemish'd Reputation and Credit: Nay, it appear'd before the Judge and Jury, that those Villains, tho they pretended to Swear for the King, had confess

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that they were not only acquitted of such high Crimes as they had committed, but also were promis'd to be advanced in the World if they would swear against me, which they did for that, and the hopes of getting a Forty Pound Reward, by Virtue of an Act of Parliament, to be paid them within ten days after the Conviction of any one they swore against: So that, it seems, the Money promised by this Act prov'd a great Encouragement to their Perjury, and promptness in Swearing Men out of their Lives; for such Men never fear Murther, private nor publick; they act crying Sins with as little Concern as they would do the most harmless of Moral or Natural Actions, not considering that their Crimes never cease soliciting with their Cry the Ears of the Almighty, and will doubtless in the end pull down on these Wretches the Vengeance due to their Guilt. Tho the Voice of innocent Blood be loud, yet these Fellows cease not to spill it, insomuch, that if God's Providential Protection and Mercy were not great, no Man could be safe, but would lye open to the malicious Designs, cunning Machinations, and open Violences of these Contrivers of Destruction, and Perpetrators of Cruelty; for the avoiding of which, I advise all Men to beware what Company they keep or come into, and to have Commerce as little as is possible with malicious and envious Men; for 'tis an old and true Saying, *Envy is a cruel Enemy, who can stand before it.* To speak all in a word, as 'tis observ'd of Tyrants, that for one that goes, there are ten that are driven into their Graves; so of perjured Villains, where one dies a Natural Death, there are many that meet deservedly with a violent, base, and untimely End; and no wonder that a Sin opposite to Humanity, injurious to all Peace and Quietness, abominable in it self, odious to

God, and infamous in the Ears of all Men, shou'd feel the just and severe Punishment of the God of Truth and Justice. For my part, God knows I have been ruined by Rogues of this Grain, tho there are many, who, not duly considering my Case, do not in the least imagine that my Losses were so many, or my Damage so great, as they really were; which Errors chiefly proceed from my coming off with Credit and Honour, which dazles the Sight of many, and permits them to take at best but a superficial View of my Losses sustain'd by the private and open Injustice of my Enemies, the wasting of my Goods and Chattels, the Imbezling, Selling, and Pilfering of almost all that I had, my Loss of Time, my great Expence of Money, the blackning of my Reputation, and lastly, by the Hindrance of my Practice, which even continues, through the Industry of private Whisperers, to this very Day; for, in spite of Justice, Equity, and my utmost Endeavours, some still, without any Reason, offer me new Injuries in my way of Living.

These things, tho I am by them above *Five Hundred Pounds* damnified, I say, are but slightly, if at all consider'd; nay, my Afflictions are daily reviv'd by some malicious Persons, who design to make the way open for my Ruine, by destroying my Reputation, reflecting upon me behind my Back for my late undeserved Troubles, and other things, of which, I praise God, I am not, nor ever was in the least guilty; but my Innocence not being thoroughly enquired into by all, the Calumny of my Enemies finds with too many an easie access; so that I observe, to my Grief, that there are not a few, who (having formerly been cured by me) do, through the Influence of false Stories, now look very shy, and behold me (as we say) with so Evil an Eye, that they will scarce
speak

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speak if I meet them ; and their Example is the occasion that many think Ill of me, tho they never saw, nor credibly heard, that any thing was acted by me contrary to the Laws of this Land ; *Nemo sine crimine vivit*, there is none without a Fault, that doth good, and sinneth not : I beg therefore Pardon of God for my mis-spent time, and do (as every good Christian ought) freely forgive those that have spoken Evil of me, and secretly charg'd me with Faults, tho altogether unknown to, and consequently not acted by me : Yet I advise those whose Practice is to have an Oar in every Boat, to consider the trite Saying, *Every Vessel must stand on its own Bottom*.

There are several Opinions about what it was that our Saviour wrote with his Finger in the Dust of the Pavement of the Temple, when the Woman was brought before him that was taken in the Act of Adultery. Some think it was the same that He spoke unto them, *viz. He that is Innocent let him throw the first Stone at her* ; while others are of Opinion, that it was thus : *Festucam in fratris oculo cernis, trabem autem in tuo non vides, Thou seest the Moat in thy Brother's Eye, but not the Beam which is in thine own*. Agreeable to this there are too many now a-days who are much better read in the History of other Mens Faults, than in their own necessary Affairs : Such as these find much more Diversion in forging false Stories, and raising Scandals and Lies, to the Prejudice of others, than in the Reforming the Wickedness of their own Lives, which, if expos'd to a true light, would, perhaps, appear more blame-worthy in reality than what they oft falsely reported of others. The Offences which they dayly commit are at present industriously cover'd over with gilded Pretences, so that to outward appearance they seem not what they are.

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are. Alas, if all Peoples Misdeeds were written visibly in their Foreheads, what strange Characters shou'd we then see in many that now appear, by the help of a thousand Artifices, scarce tolerable; what we appear to be now is one thing, and what we shall appear to be one day is another; for then we shall appear as we really are, and receive a Recompence according to our Works.

*That Man ne'er breathed yet, nor ever shall,
That did all well, and had no Fault at all,*

Here consider, worthy Countrymen, if you were in the like Condition that I am in, *that is*, under the pressure of a most sad, deplorable, distressed, afflicted and persecuted State, by the Injustice of Enemies, and had no other means to live, nor way to get a Maintenance by, than what must be the product of hard Labour, honest Industry, and constant Care to keep your self and a great Family, and should wrongfully suffer by the Suspicion of being an ill Man, for no other just reason in the World but because you have been wrongfully accus'd, or because you are related to one that has done ill: Tell me, I desire you, what in this Case you would do; nay, what would you say, but to the first, protest your Innocence; and as for the latter, you are really kin to an ill Person: But can you help what God and Nature has appointed? Would you not (upon an impartial Consideration of the Matter) judge this rather a Misfortune, than a Fault; a thing rather to be pitied, than in the least to deserve Punishment? Yet tho this is my Case, many proceed far otherwise with me, maliciously putting forth the worst Words they can against me, purposely to indulge the depraved Temper of their disaffected and prejudic'd Minds, and rob me of my Livelyhood. Thus they do me all the Diskindness
they

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II

they can, and as much as in them lies blast my Credit, and sully my Reputation, by which I live, and which to every good Man is dearer than Life it self. Suppose this was your Condition, and say, whether you would not, upon mature deliberation, use all honest Endeavours to retrieve your self from such underhand Scandals falsely and maliciously thrown upon you by disingenuous Persons, who still endeavour to maintain their Cause, by setting forth flying and feigned Discourses, prompt no doubt thereto, by the grand Author of Untruths, and to overthrow those whom they violently, tho without Reason, hate.

This alas, *dearest Countrymen*, is my sad and truly deplorable, because unremediable Misfortune; for what Innocence, I pray, is proof against the Efforts of evil Tongues and private Calumnies? And what Actions so harmless, but by Malice may be mis-represented? Hence I almost despair of ever reclaiming those, that, through a radicated and malicious *Caprice*, daily attack my Reputation. No, it must not be Man, but the Great God of Heaven and Earth, that can cure this their inveterate, chronick Distemper. But as for some well-meaning Persons, who have, through Inadvertency, been impos'd upon to believe Ill of me, and perhaps, without Design, have reported the same to others, I say, as for such, I hope, in God's good time, my Life and Conversation will fully convince them at once of their own Mistakes and my Innocency, and create in them a well-grounded Belief that I am no such Man as they were made to think I was, and reported me to be; to these I freely give the right-hand of Fellowship: and over and above, I from my very heart forgive the worst of my professed Enemies, and hereby assure them, I am no other than what I was, and always shall be: *that is*, I am, and ever will be, ready
and

and free to serve any of them, to the utmost of my Power, when-ever their Need shall require such Physical Helps as I have always by me.

I often, and indeed with great reason, complain of the Machinations of my Enemies, who have industriously fomented all manner of scandalous Suggestions, and sharpened them, as so many cruel Instruments, to cut the Throat of my Reputation; they have, like so many Spiders, extracted poysonous Malignity from (I may say to carry on the trope) the sweetest Flowers of my Actions. For my Endeavouring to know something of the *Seven Liberal Sciences*, they contemptibly call me *Jack of all Trades*. Thus, through the Corruptness of their Nature and Judgment, they condemn what is not only no Crime, but of it self Praise-worthy. I confess I have inspected into many things, but never follow'd any other Employ than what I now profess, and to their Grief, tho' to the Benefit of the Publick, successfully practice, *viz.* *Physick* and *Surgery*; to learn which I was put an Apprentice to the Learned and Famous Doctor *Poteet* in *Portsmouth*, in *Cromwell's* time; and after the Restoration of King *Charles II.* in the Year 1674. I was examined by the College of Physicians, and then Sworn and Licens'd to Practice. In fine, my *Diploma*, or Testimonials, will, to my Honour, make appear that I was then an approved and expert Practitioner; and it is well known, that by the Almighty's Endowments, my own Studies, Travels, and long Experience, I have attain'd to many most excellent Secrets in those Noble Arts.

To deal ingenuously, I have travell'd in the Search of Nature's Secrets, as *Israel* did to the Promised Land, through a Wilderness of Difficulties, Straits, and Crosses, all laid in my way through God's Permission:

mission : Besides, the Malice of Man's Enemy and the Envy of unreasonable Men have been great Rubs in my way ; but yet with Patience and Diligence I have so far profited, as to have many of my Labours crown'd with desired Success. Many things I have discover'd by Analogy, and found their Virtues confirm'd by what I have read and practis'd ; and I assure you, I present you with no other than what I know to be true by experimental ocular Demonstrations, than which no Testimony on Earth can be more certain.

By many malicious Contrivances my Enemies have devoured most part of my Substance ; they have sullied my Reputation with a thousand Falsities, and have attempted my very Life by Cruelties, Perjuries, and Ingratitude, unjustly to wrest from me what with Justice and Equitable Dealings I had gotten. Nay, they are worse Enemies than Fire and Water, since they, tho accounted most merciless, could only prey upon my Substance and Life, but can not take my Art or Skill, which is hidden in my Breast, and through God's Providence, I hope, will never leave or forsake me during Life ; yet some have endeavour'd to deprive me of this, while others have gone about to render my Art useless, by perswading the People that I was wholly Ignorant even of that Art, which, by many Thousands of Experiments, is not only become habitual, but also (if I may so speak) a part of my very Nature.

Tho since by Nature we have all the same Original, being all the Off-spring of *Adam*, I might let pass without the least notice the Reflections they have made upon my Descent ; yet will I give you here an account of my Family, according to Truth, which, I doubt not, will be of strength to baffle the insignificant

ficant Babble of my ridiculing (I might say herein ridiculous) Adversaries.

My Grand-father *Irish*, who was descended of an ancient and opulent Family in *Scotland*, being a younger Brother, came out of that Kingdom with King *James the First*, under whom he enjoy'd an honourable Employ, &c. and was at his Death splendidly interr'd in *Weekham Church in Hampshire*. He left my Father and the rest of his Children considerable Fortunes, tho my Father was in a great measure defrauded of what was left him ; however, my Father being skill'd in most parts of the *Mathematicks*, liv'd in good and honest Repute amongst his Neighbours. He was excellent in *Water-Works*, of which he undertook several, which by his Direction were perfected, and considering his own Dexterity in (and Profit arising from) things of that nature, he rented a Mill not far from *Portsmouth*, and when no better Business offer'd follow'd the Trade of a *Millwright*. He lies interr'd in *Bedhampton Church in Hampshire*.

My Mother's Father, whose Name was *Bishop*, was Coachman to Queen *Elizabeth* of ever Blessed Memory. He after liv'd in *South-Weck in Hampshire*; the Family are there still, being Copy-hold Tenants to Esquire *Norton*. My Mother was buried in *Havant Church*, in the said County. In fine, I was born and Baptized at *Weekham* aforesaid, but God knows where I shall lay my Bones.

Now, upon the whole, what Reason has any one to scorn me for my Parentage, which I may say, without Arrogance, was honest, and I hope I shall never degenerate, but will, to the utmost of my Power, illustrate, by doing good in my Generation, and serving all Men as far as I am able, and as long as I stand upon this bottom, as long as I keep my Conscience untainted

untainted with Iniquity, I shall think my self well enough descended, and fortify'd against the open Violences and private Machinations of my strong and subtile Enemies, and shall bear with Content and a generous Scorn the utmost Efforts quibbling Fools can make upon me or my Ancestors in their insipid Raillery and Scoffing.

I have *Two* Brothers; the one is Heir both to the Estate and Virtue of his Ancestors, the other degenerates as much, and therefore is bad; the Oldest lives on his own Free-hold in *Havant* aforesaid, the other I know not where, his Wickedness is a far greater Grief to my Soul, than the Malice of my Enemies can make it prejudicial to my Reputation; for Men of Sence and Justice will never blame me for Crimes I neither commit, nor any ways favour; but, on the contrary, would to the utmost of my Power reform.

Tho it is not worth a Man's while to answer all that Envy may or will object; yet, as far forth as I could imagine what the Malicious will say, I resolv'd in this *Preface* to obviate and answer. Therefore, I say, if there be any, that to lessen me shall insinuate, that I writ not this *Treatise*, let such know, that I show'd several Parts of it to some of my Friends and Acquaintance before I printed it; but what need I to produce Witnesses, when the Homeliness of the Stile and the Matter (*viz. Physick*) I write of will evidently convince any one that I am the Author. It's true, my Stile is weak and uneven, and Method (for want of time) not well observ'd; but those being but Ornaments, and my Design being Truth, the Glory of God, and the Good of my Neighbour, I shall bear the want of Politeness and exact Method with the less regret, and I hope the *Friendly Reader*,
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I mean he that reads not with design to cavil, will do so to.

Once more I say, I am, and ever will be, ready and free to serve any Man with such approved Medicines as I have always by me. Nay, I declare before the most High, I would as faithfully assist the worst of my Enemies by Physick, as the best of my Friends; *that is*, I would do my best to preserve both, as every Physician and good Christian ought to do. I always implore from my Heart, for the behoof of my Patients, the Divine Assistance to crown every Administration with Success, well knowing, that 'tis God that restores Health to the Sick, Strength to the Weak, and Comfort to the Afflicted, I am but his unworthy Instrument substituted to apply such *Advice* and *Physical Ingredients* as he hath created for such benign Ends: And for the Encouragement of all that shall make use of me, I here faithfully, in the Word of an honest Man, assure them, that I will not, through Covetousness, delude them with vain Hopes, but will, by God's Assistance, upon Sight either of Patient or Urin, to the best of my Art and Skill, give my Judgment of the Distemper, and also of its Cause or Causes, immediate and remote; and, lastly, tell whether curable or not; and if curable by what means. In *Physick* and *Surgery* I have (be it spoken without Ostentation) great Experience, by many Years Practice, which is of great Value in any Art, especially in these two, since the Natures of Medicines and Applications are for the most part first known by their Effects, and the Effects being seen, Men afterwards philosophiz'd or fram'd Reasons why such and such a Medicine should produce such and such Effects. Thus, 'tis obvious, that Experience is the best Counsellor for a Physician; let who will cry up University Learning and Degrees

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in Opposition thereto and spare not ; for my part, if God be pleased to give me Success in Curing, I am content to give the Graduates leave to talk, and in the Lord knows what terms to give the Reason for such propitious Effects. Not that I think going to the University will make a Man wise that is not of Ability by Nature ; and therefore I hold it certain, that he who goes a Blockhead to *Oxford*, will come no better home. *Mark*, the Son of the Eloquent *Tully*, is by some brought as a signal Instance to prove the Verity of my Assertion, who, though he had perhaps a double Advantage of many modern Students in the choice of University and Master, in Studying at *Athens* with *Cratippus* ; yet for want of Natural Ability profited little. But here perhaps the young Graduate, who has little of the University, saving his Degree and Pride, will say, that an indifferent Natural Wit, by the Help of Philosophy, can prove any thing much better, and have more certainty of it, than any one of the best Natural Parts or Ability without Philosophy can pretend to. This I deny, for that there is scarce one *Thesis* in all Philosophy which is not controverted, and whose Cross and Pile, *Pro* and *Con*, is not with equal Ardor and Probabilities by contrary Parties defended ; so that nothing is more uncertain or fluctuating than the Opinions and Proofs of Philosophers ; for here *Aristotle* is a God-Amighty, there *Epicurus* is all in all ; here *Thomas Aquinas*, there *Cartesius* ; and in another place the subtle *Scotus* is preferr'd before all. In short, I never saw any one yet, in any one Opinion, so knowing and positive, but I have seen another, that with equal Probabilities and Stedfastness would defend the opposite Opinion ; and the Reason is, they bring Arguments, not Witnesses, for what they hold :

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So while the Graduate boasts of his Reasons, I bring the best Witness, *Experience*, to prove my Practice and Science, and reprobate his Chymical Conclusions and Sophistical Opinions.

And now, let this Logician vindicate ten Categories, and that disown all but two; let one Grammarian say a Word is deriv'd so and so, another hold it to be of another Extraction; and let Astronomers wrangle about the System of the World; for my part, I care not to contend much about such Speculations which admit of no better than uncertain Proofs; and therefore once more I say, I am for Experience, by which I have been enabled to cure several Diseases, which the mighty Men of Noise and Notion fallily concluded to be incurable.

Therefore let none despair of Health, for (by God's Assistance) I cure many Diseases incident to the Bodies of Men, Women, and Children, thought by others incurable; which is a Truth well known to many now Living, who were by my Physical Help freed from the Tortures of many strange and deplorable Distempers, even when given over by others as impossible to be cured.

I with Safety, Ease, and Expedition, cure any *Pains*, *Lameness*, *Swellings*, *Joynt-Gout* or *Evil*; *Cankers* and *Cancers*; *Excreescences*, *Wens*, *Ulcers*, *Old Sores*, *Fistula's*, *Itch*, *Leprosies*, *Pimples*, or any other *Breaking-out* through the whole *Body*. I have cured many of *Deafness* and *inveterate Pains* of the *Head*, which are best cured when timely undertaken, otherwise *violent Pains* in the *Head* will cause *Deafness*, *Apoplexies*, *Giddiness*, and *Obstructions* of the *Optick Nerves*, which, for want of timely and suitable Applications, breed *Cataracts* in the *Eyes*, and *Suffusions* of *Humours*, and those are frequently follow'd by *Blindness*. I have Couch'd several

several *Cataracts*, as dexterously as any Man, and have to admiration cured all other curable Distempers incident to the *Eyes*, bringing such as were Blind to their perfect Sight in a very little time, and for a small Reward. Likewise I have cut and cured several *Hare-Lips*, so that in a Weeks time the Patient hath appeared with a perfect Lip. I have cut several *Wry-Necks* in a moment, putting my Patients to no Pain in setting their Heads upright, and in a quarter of an hour after the Operation, they might (without danger) go about their Business. Moreover, I have cured several of the *Palsie*, who had lost the Use of their *Limbs* and *Speech*, their *Mouths* being also drawn awry; such, when undertaken in time, I have restor'd to their Speech and free Use of their Limbs in a very short time. I have Medicines which often cure, and always ease, the *violentest Pains* of the most obstinate *Gout*. I have *Pills* and *Tinctures* incomparable for thoroughly curing the *Scurvy*, *Dropfie*, *Faundice*, *Collick Pains* in the *Bowels*, *Back*, *Side*, and *Stomach*; they remove *Sand*, *Gravel*, and cure *sharp* or *bloody Urin*, or *Stoppage* of the same. I have cured many that could not hold their *Urin*. I make those *Vigorous* and *Lusty*, who for want of *Spirits*, and through *Weakness*, cannot perform the Marriage Debt. I give those *Strength* and *Health* which are afflicted with *Weakness* in the *Spermatick Vessels*, which decays *Nature*, and causes the *Running* of the *Reins* and *Whites*, which, if not timely cured, will bring the Patient to a very low and weak *Habit of Body*, and at length into a *Consumption*, and usually a *Cough* attends them. Also I cure *Asthma's* or *Shortness of Breath*, with *Wheesing* in the *Pipes* of the *Lungs*. I cure such as spit or vomit much *Blood*, at certain times when the Patient is not aware of it.

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I have excellent Medicines for Diseases peculiarly incident to the Female Sex ; the Names of which Distempers I purposely omit, as not being convenient to mention here. I have Medicines, if us'd in time, will cause *Women in Labour* to have an easie, speedy, and most safe Delivery, whether their Fruit be Dead or Alive. I have Medicines that will certainly prevent *Miscarriage*, as I have often experienc'd to admiration, even on Women which before have three or four times successively Miscarried. Hence you may assure your selves, they, with God's Blessing, will prove effectual in helping all that timely apply themselves.

I have Medicines which have been much admir'd for their quick and expeditious Relieving such as have a long time lain languishing under most deplorable and strange Distempers.

Many Diseases are hereditary ; so that the Children of such as have these sorts of Diseases, are as certainly Heirs to their Parents Distempers, as to their Estates : such may, by my Medicines, cut off the noxious Intail of their otherwise hereditary Diseases, which bring many Inconveniencies to a Family, besides afflicting the infirm Party : For Instance, they hinder many from inter-marrying with them or their Heirs.

And here let me remove the grand Mistake of those, who, by the Artifice of my Enemies, are made to believe that I perform no other Cures but on *Lunatick* People, when (as many Hundreds know by Experience) I am as eminently famous and as well known for Curing most of the before-mentioned Diseases, and several others not here nam'd, as well as for Curing *Melancholly*, *Lunatick* or *Mad* People.

I cure any sort of strange *Histerical* and *Convulsion-Fits*. I restore to Quietness of Mind those afflicted

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sted with *Despair*, and groan under an immoderate, or rather irregular *Sense of their Sins*.

I perform any Chirurgical Operation, having been very famous for *Amputations*, taking off *Mortified Limbs*, *Wens*, *Cancerated Breasts*, Cutting for the *Stone* in the *Neck* of the *Bladder*, and taking away *Carnosities* from the *Yard*, and for Setting *Bones* Broken or out of *Joynt*. I let *Blood*, and having consider'd the *Distemper*, give People an account which *Vein* is most proper for them to have opened, when many, for want of this Knowledge, endanger the Lives of those they bleed; for there being *Twenty Four Veins* bleedable, 'tis more than likely if they bleed that *Vein* the *Distemper* requires to be breath'd.

By the Magnetick Virtue of the *Load-stone*, fortifying an Instrument, I displace *Teeth*, or the very *Stumps of Teeth*, with little or no Pain.

These things being in short made known, I refer you for proof to the Multitudes in all adjacent and remote Places I have cured, and hope for the future you will not believe the Malicious, who causelessly behold me with an evil Eye, and wound my Reputation wrongfully with the Sword of Calumny and railing Language. ~~the Apostle says,~~ the Apostle says, they should not wound the Conscience, nor make sad the Heart of those whom the Lord hath not made sad.

 Those that, for the more speedy Recovery of their Health, desire to be near me, may, if they please, be Boarded at my House, where they shall be accommodated with all things according to their Quality, and have my utmost Endeavours to compleat their Cures in a short time, after a safe, pleasant and wonderful manner: And, lastly, I will afford them all this much cheaper than any Physician whatsoever.

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My Method in Curing of *Melancholy, Lunacy, &c.* is in many Respects contrary to that of others ; particularly, whereas others keep their Patients to a very strict and spare Diet, thinking thereby to appease their raging Humours ; I, on the other hand, allow mine in that, and many other Distempers, good store of good Meat for Dinner, and other good wholesome Diet for Breakfast and Supper. I never let them want at any time what's sufficient ; but whatsoever is any ways necessary or convenient for them, is with Care, according to my Orders and Directions, given them every day ; they have good Table-Beer when they please to call for it. They take Physick as often and as much as I think fit and proper. I purifie their whole Mass of Blood. They never know when they take Physick, which is very pleasant, without Offence either in Smell or Taste. Besides, it never hinders them a Meals Meat, yet, as Thousands know, perfects a Cure to admiration, commonly in three months time, sometimes in less. They are carefully look'd after by my self, and in this manner (to the Praise and Honour of God be it spoken) I have restor'd Multitudes to their Senses. I very seldom give Correction to any ; yet, ~~when I think my self~~ I think my self oblig'd in Conscience to use the most Efficacious means I can to perfect a Cure. Hence it is, that where Correction or Restraint is absolutely necessary there, as the wise Father does by his disobedient Son I apply it, and, like him, for no other Cause, but for the Party's own good. Nor am I more, I presume to be blam'd than a sober, discreet School-master, who thinks himself oblig'd, without asking any Body Advice, to whip the Boy he cannot otherwise bring into good Order. The Truth is, some Mad People are very mischievous and unruly in their mad Freicks

(of which see more in the Book) I say, those Mad People that are extravagantly unruly will become worse and worse by using too indulgent Means: Nay, I know by Experience the neglect of Correction will cause greater Mischief than any unacquainted with this Malady are aware of; but if Correction be discreetly apply'd, it does expedite the Cure, and prevent many Dangers and Inconveniencies.

Thus have I set forth the Truth, to satisfy my Friends and inquisitive Enemies, how I proceed with my Patients, and use them; and here I solemnly declare, my Principles and Endeavours are to observe these Golden Rules, *viz. Do as you would be done by. Live in the Fear of God, and follow Peace with all Men.* This is what I endeavour to oblige Men to do towards me, by exactly to my Power observing the same towards them.

And now, I desire the honest Reader to judge of the following Case: Suppose I, or any other Physician or Surgeon, should be call'd and earnestly entreated to use our utmost Endeavours to save Life, where we and every body else conclude there is no possibility to do it; yet for all this, if we be prevail'd upon to use our Endeavours, tell me, I pray, if after all (as every one expects) the Patient dies, I say, tell me, in this Case, whether the Doctor or Surgeon ought to be blam'd. Certainly not at all, the Disease being in its self incurable.

☞ Those that have Occasion to make use of me, may find me every Day at my House at *Stoke*, just by *Guilford* in *Surry*, except that I shall be at my House at *Thorp*, near *Chersey* in *Surry*, also every *Tuesday*, from 10 of the Clock in the Morning till the same Hour on *Wednesday*, at which time I will go to the *White-Swan* at *Chersey*, and stay there till
Wednesday

Wednesday at Four in the Afternoon. Also every *Thursday* at the *Goats-Head* in *Farnham*, from 10 in the Morning till 3 in the Afternoon, and from thence I shall go to my House at *Stoke*. And am likewise to be spoken with every *Saturday* about Noon at the *Red-Lion* in *Guilford*.  But Note, that my Son, whom I have carefully instructed in my Business, will be constantly at *Thorp*. He Bleeds dexterously, and will furnish those that require them with any of my Remedies mentioned in brief in this *Preface*, but more at large in this *little Book*. To conclude, both the Houses before-spoken of are situate in a wholesome Air, and are every way convenient for the Reception of any Person of what Quality soever. And so, *kind Reader*,

I Rest

Your Faithful Friend,

and Humble Servant;

David Irish.

David Irish,

Practitioner in Physick,

His Advice concerning Physick.

Physicians are called by *Herophilus*, *Manus Dei*, the *Hands of God*, and not very improperly, since they are the Instruments he often uses in restoring Health, and repairing decayed Nature: they ought with no less Cheerfulness and Diligence help the Poor in their Extremity for nothing, or at most, for a very small Reward, as the Rich for great Sums, since it is not the Physician, but *GOD* that cures; for in *Exod. 15. 26.* God saith, *He will put away their Diseases; and heal them, if they keep his Commandments, it should go well with them, and they should be free from Diseases.* In other places God hath stiled Himself *Jehovah Rophe*, the *Lord the Physician*, and worthily, for from Him comes the *Gift of Healing*; therefore, as I said before, Physicians and Chirurgeons also are but God's Instruments, who act under Him: 'Tis He only that can command Health; all the Medicinal means Physicians use are but the order in which he is pleased

to work such effects on our Bodies as he sees fittest for us. And no doubt but the Science of Physick made a part of the great Wisdom wherewith God inspired *Adam*; for, questionless, this enabled him to perform the Office of a Midwife, and to assist *Eve* in her Extremity; for, as may be gathered from Scripture, her Travail-Pains were as great as those of her Posterity and Sex are at this day.

Here it may not be impertinent to observe, That Children, as soon as they are born, (a good Argument of their Original) call out upon the two first Letters of our first Parents Names; the Males crying *AE, AE*; and the Females, *EA, EA*, as a Token of the miserable Condition *Adam* and *Eve*, by their Disobedience, entail'd upon their Posterity; for indeed, by their breaking God's first Commandment, we had all for ever perished, were not God's Mercy great and wonderful towards his People, in working a means for their Redemption, as well as for their Recovery of Health, which is very easie to be understood by the Angels Salutation, in his using the aforesaid Letters *EVA*, the Name of the Woman, (who at first made us Bondsmen) to make us free, when the Angel *Gabriel* inverted their Order, and pronounced them *AVE* to the Virgin *Mary*.

Since, as is said, God is the great Physician, whenever we are Sick, or any ways Infirm, let us call upon Him for Help, and He will hear us, *being always readier to give than we to ask*, 2 King. 20. 5, &c. consider then what God said to *Hezekiah*; Behold, (said he) *I will heal thee*. And *Isaiah* said, *Take a Lump of Figs, and they took them, and laid them on the Boile, and Hezekiah recovered, and lived 15 years after*, Isa. 38. and *John* 9. 6. which Examples teach us, that without God the Prescriptions of Doctors
signifie

signifie nothing, but where God pleases, even ordinary means have great power to procure Health, which once obtain'd, Men ought to give Praise to God in perpetual Gratitude for their Recovery; but Men are in this, as well as in other Duties, too remiss, as appears by the Ten Lepers which Christ cured, of whom there was but one that return'd Him Thanks, tho' He expects the same return from all, (*Rom. 12. Tit. 2.*) especially those He heal'd and cured of troublesome and dangerous Diseases.

We have his Word to ground our hopes and boldness upon in asking, where He tells us, *That He that heareth his Word, and believeth on Him, shall obtain Eternal Life.* Now, if upon such Conditions He will give us Eternal Life, we need not doubt but that He will give us a temporary Health, if He sees that it be good for us, or conducive to that Life which is Everlasting. Therefore let us, as those that are not without Hope, *be steadfast, unmoveable, always abounding in the Works of the Lord, forasmuch as we know our Labour is not in vain in the Lord,* 1 Cor. 15. 58.

Ex libris nemo evasit artifex, No Man becomes an Artist by Books, only this, as in most Arts, so in Physick, is undoubtedly true. Believe me, a greater insight is required to the making of a Physician, than what the best Books in the World can furnish a Man with; one must have Time and Experience to gain an acquaintance with the Knowledge of Man's Body, and the Use of Instruments belonging to the Art; 'tis Practice that best teaches us the Virtues of Simples, and which alone can make Medicines call'd *Experienced* truly so.

He that is only Book-learn'd, his Skill at best is but Skin deep; *Galen* discreetly compares such to those Pilots, who by Books only will undertake to

steer a Ship into any part of the World, tho' they were never at Sea before; but the End of such a Man's Undertaking would doubtless be as dangerous to himself, as the Attempts of a Book-learn'd unexperienced Physician are to those he first practises on. Yet we have store of young Doctors, some of which not over-learned, who, as soon as ever they come out of the University, will undertake to write Prescriptions to the Apothecaries for Medicines to cure the Sick even of the most obstinate and intricate Diseases, when they are void of all manner of Experience and full of nothing at best but Noise and speculative Notions: But since these two contribute little to the Recovery of the Sick, they are not by wise Men to be relied on, except when no others can be had; of this I will say no more, but tell you what an Emperor did on the like Occasion, when a young Doctor was brought to him. *Doctor*, said the Emperor, *How many hast thou kill'd in the time of thy Practice?* The young Graduate answer'd, *May it please your Highness, Not one.* To him the Emperor gave his Fee, and bid him be gone; for, said he, *I'll take nothing from such a Doctor that has not kill'd any one in his Practice; he may try Experience upon me, and so kill me first: Fetch me an old experienced Physician; for I've no mind to give beginning to any Man's Art by my End or Death.* Then they brought to the Emperor an ancient, grey,  Doctor, of whom the Emperor, as of the former, demanded, *How many he had killed in his time of Practice?* The Doctor answered, stroaking his Beard with his Hand, *If your Highness can number these grey Hairs on my Chin, then I can tell you the Number of those to whom my Practice prov'd fatal; but by my then Killing, I have now well inform'd my self of the way of Curing.* 'God have
- 'Mercy,

' Mercy, old Doctor, reply'd the Emperor, I find
 ' by your Confession that you are an experienc'd Man,
 ' I'll venture to take something from you, or by your
 ' Directions, for I know, continued the Emperor,
 ' that by the Divine Decree of God Almighty, all
 ' Metals, Minerals, Herbs and Plants, enrich'd with
 ' various Scents, Tafts, Colours and Forms, grow
 ' and spring forth of the Earth, possess'd with many
 ' and great Virtues, insomuch, that I hold it a great
 ' Offence to attribute to any other than to the Deity
 ' the Benefit of a Blessing adapted for so many Uses ;
 ' besides, the Knowledge of the Virtues of these things
 ' is no less than Divine in its Original ; for cer-
 ' tainly no Man's Capacity could ever attain to the
 ' Knowledge of these things at first, without the
 ' Assistance of a Supernatural Power and Inspiration ;
 ' this being so, 'twill be easily granted, that when in
 ' the beginning God breathed into *Adam* the Breath
 ' of Life, he then also taught him the Knowledge of
 ' Nature in all her intricate Operations, Faculties
 ' and Virtues, that is, discovered to him, the secret
 ' Energy of all things contained in the Circuit of this
 ' Universe ; and at this day we see the same God
 ' preserves by means all those Beings he at first made
 ' without means. In fine, said the Emperor, I will
 ' not adventure to be preserv'd by unexperienc'd
 ' Men, lest I should Shipwrack my self upon the Rocks
 ' of horrid Ignorance ; but will look for the Con-
 ' tinuance of my Life from those whose Experience,
 ' under God, has furnish'd them with the Means and
 ' Methods of preserving Nature. You see, Reader,
 an Example of a wise Emperor, to teach thee a Les-
 son of necessary Caution

Since the Lord has endow'd the Earth and its
 numerous Product with many Medicinal Virtues, 'tis
 as well irreligious, as 'tis foolish in any, to disown

their Being, or to abhor their Use. *From the Lord,* as we have elsewhere said, *cometh the Gift of Healing,* which also appears from Scripture, seeing God is therein stiled, the *Only Physician.* God was the first Operator, as you will confess upon calling to mind his taking out one of our Grand-Father *Adam's* Ribs whereof to make a Woman, which thing was so wonderful, that it may well be counted the greatest as well as the first Operation. Our Blessed Saviour took his Name from his healing Nature, and to countenance our Practice made use of ordinary means, as *Clay* and *Spittle*, in Restoring Sight to the Blind; not but that he was able to have alone perfected the Cure by his powerful Word, without such means, were it not that he meant to show us, by his Example, that with Means, and God's Blessing thereon, much may be done in Restoring Health to the Sick, and Ease to those in Pain. 'Tis above 5700 Years since God first taught our great Grand-Father *Adam* the Virtues of all things, and consequently furnish'd him with the main Materials fit for a Physician and Surgeon; but as to the practick part, by what I have already said, the latter is more ancient.

Let us be moderate in our desire after Knowledge, lest by a too hot pursuit, we, with *Adam*, not only lose what we seek for, but our primitive Science and Happiness into the Bargain; therefore let us take our Saviour's Advice along with us, *First to seek after the Kingdom of Heaven, and then all other things shall be added unto us.* Let us then take heed, that we set not our Affections too much upon the things of this World, but rather let us seek after the true Knowledge of God; but we have no means to know God to purpose but by his Word; therefore let us study his Word, that we may have Eternal Life, which Word will in the next World bring us to it,
and

and then we shall know the great Creator of the World, and us: and since even now all our little Knowledge, Arts and Sciences, come from God, let us then wholly rely upon Him; for *except we abide in Him we can do no good thing*, John 15. 16.

Next, I will give you to understand what manner of Men *Physicians* and *Surgeons* ought to be; *Omnibus aliis Medicus prestantior unus*. They ought to excel others in fearing God, and eschewing Evil, as much as Divines themselves; for truly the Divine and Physician *conveniunt in uno tertio*; they are both for Curing; the Divine heals *Corpus per Animam*; the Physician, *Animam per Corpus*. Every Divine is a Spiritual Physician, and every Physician ought to be a Spiritual Divine, tho' not by Profession, yet by Practice; for into their Hands God has put the Lives of those he lov'd so well, that he Redeem'd them by the Blood of his only begotten Son. St. Luke, the beloved Physician, was a Divine Evangelist, and commends the Study of those great Books of God, the Book of his Scripture, and that of his Creatures, since the glory of God, and the good of his Creatures, ought to be the Mark to which all the Endeavours of Physicians ought to be directed.

Physicians should by no means give the least Entertainment to such a Monster as Covetousness within their Breasts; nor ought they to have any respect to Persons, but go as freely to the Poor for a little Money, or for nothing, when Need requires, as to the Rich for ample Rewards; for *those that give to the Poor, lend to the Lord*, and may be sure God will reward them double-fold. On the other hand, a Physician is not bound to behave himself in this manner to the Rich, but may take his Fee lawfully and cheerfully when it is offer'd; but there are too many who are willing

to have the Physicians Help, but slow in Paying him. Hence 'tis observ'd, that a Doctor appears to his Patient in three different Forms: *First*, when he tells the Patient there is hopes; O then he appears as an Angel. Next, when the Cure is perform'd, the Patient looks upon his Physician as a God. But lastly, when the Physician demands his Reward, then his Patient takes him for a Devil. Thus different Circumstances beget different Opinions in those hateful Minds that are corrupted by Avarice and Ignorance. Therefore it is the Physicians and Surgeons Rule, *Accipere dum dolet*, to take the Sound Fee whilst the Sick Hand gives it.

Life is short, Art long, Occasion sudden, Experience dangerous, Judgment difficult: Hence we may conclude, there are but few good Physicians; and yet it is not sufficient, tho' the Physician or Surgeon do their Parts or Office, unless the Patient and his Attendance do their Duty also, whereby outward things may be as well order'd as those that are given inwardly; this is the main Hinge upon which all the rest turn; and therefore ought earnestly to be prest, and all too little to make Servants diligent: The Physician ought to be faithful and cautious in Practice; for Life hangs as it were but by a slender Thread, and is at best but short, yet is apt to be made much shorter by many Accidents, and those very small ones too. Art is long, if Theory and Practice are consider'd. Diseases are sudden, and if not suddenly removed, may quickly ruine. Past Experiments, if not well understood, may lead the Physician into Error; besides, Judgment is very difficult, through the Variety of Diseases and their Causes, which, by the Fault of the Sick and his Attendance, are many times not perceived even by Physicians of greatest Abilities.

Astrology,

Astrology, tho' in many of its parts is accounted ridiculous, yet is greatly (if not only) useful for those that study Physick; for without it the pretended Physician can never have the true Knowledge of the Crisis, or Critical and Judicial Days. It is most certain, that *Hippocrates* and *Galen*, the two Pillars of the Art of Physick, found out the Use of Vegetables and their Natures, as also many other Physical things, by the Influence of the Stars. But God is the Governour and Disposer of all their several Virtues; and when they are transplanted out of their natural Soil, they lose their Planetary Virtues in a great measure, yet they continue with the same Colours and Smells, tho' not so strong; therefore the Chymical Extractions made from them, where they naturally grow, are the best of Medicines, if administred according to Astrological Rules, the want of knowing which, is the cause of great Errors in many Physicians; but for finding out any Disease, I say with *Mepardus*, *Potius lotium inspiciendum quam astra*, That the Urin is rather to be look'd into than the Stars.

We read in Holy Writ, That *the Physician is honourable*; understand this of him that is expert; for one ignorant in his Art renders himself despicable and ridiculous. Now the way to make him perfect, is to know Nature, and her secret Operations. It is not the Physician's feeling the Pulse of the Party, or questioning with him how he feels himself, and in what part of his Body he is most afflicted, that can give a Man a thorough understanding of his Malady. The Pulse is deceitful, and the Patient himself is oft ignorant: These then, I say, are not sufficient grounds for him to proceed upon, and yet without a good Foundation the Fabrick is not likely to be well built,

or

or at least not to stand long: How, alas, should a Man, overcome with the weight of his own Tortures, or distracted with a too violent Desire for present Relief, define the State of his own, perhaps, unspeakable Misery; and yet, I say, the Cause of a Disease must be first known before the Doctor can make a Medicine judiciously proper, or undertake with a safe Conscience to make a Cure; this being so, the Nature and Temper of the Patient ought to be known, and that can never be discern'd by looking on the Patient, and feeling the Pulse, tho' this is all most of the ignorant Pretenders ground their Proceedings upon, when as that which unerringly signifies the Complexion to be Sanguine, Phlegmatick, Cholerick, or Melancholly, is not any inferior thing: No, it is the Superior Bodies that best explain the Matter. Thus *Saturn* signifies Melancholy, *Jove* Sanguine, *Mars* Choler, &c. and every one knows, that by the *Moon* Convulsion-Fits are foreseen; therefore, as *Galen*, *Hippocrates*, and all the rational and ancient Physicians and Students of Nature were eminently skill'd in this sort of Astrology; so they esteem'd, and with Reason, all Pretenders to Physick, that were ignorant of *Astrology*, to be rather Fools than Physicians. Hence *Galen* admonisheth all Men not to trust themselves in the Hands of that Physician, (or rather ignorant Pretender) who is not skill'd in *Astrology*, since the Ignorant therein are not able to perform with Certainty any Cure whatsoever. Besides, what will cure a Phlegmatick Man of a Fever, will not cure one that is Cholerick; and then the pretended Physician seeing his Medicine doth not work the like Operation as formerly, supposes the Malady to be somewhat else, and himself mistaken, and then he falls another way to work; and so, to be short,

short, kills the Patient with a great many Thanks and Gratuities both of Money and Gifts; for (as the Ignorant about him suppose) he doing his Endeavour to cure the Sick, ought to be well rewarded, especially if he can but talk of this rare Cure, and that excellent Remedy, and preach himself up, and others (a thousand times more knowing than himself) down, and now and then use some *Latin* in his Discourse, and flourish it out with hard Words to the Ignorant; I say, he carries it then, whether he save or kill, and that with a great deal of Credit, as he and his ignorant Friends think. Likewise *Blood-letting*, if the Heavens be not duly observ'd, is of no Efficacy, and sometimes they hinder *Plebotomy*, which the ignorant Surgeon colours with saying, the Party is faint-hearted, or hath much Wind in his Veins, or with some such like ridiculous Whimlie; for they know no better, being ignorant of Astrology, which is a speculative Science, very necessary in the Administration of Physick, being counted by the ancient Practitioners of Physick, rather Divine, than Diabolical or Conjuring. I say more of this than otherwise I would, did I not greatly desire that all good Arts, especially those I am conversant in, might be refined from their Dross, and that Knowledge might still encrease upon the Earth.

It is generally taken for granted among the unskilful, that the seventh and fourteenth Days are critical, which they call the first and second Crisis; but 'tis not true; for the true Crisis is thus known, look at the time of the Parties first falling sick, in what Sign, Degree and Minute of the Zodiack the Moon is in, and when she comes to the Square thereof, that is the first Crisis; when she comes to the Opposition or opposite place thereof, it is the second Crisis; the
next

next Square is, the third Crisis; and the same place where she was at the first falling sick, is the fourth Crisis, and so go on. Again, the Judicial Days are the middle, between the two Crisis; Critical Days are known by Astrology, and no otherwise. The Crisis is the sudden Motion of the Disease, either towards Health or Death. By Astrology also, on the sight of the Urin, the honest Physician may clearly discern which way the Disease will tend. And thus much of the Excellent use of Astrology, as the ancient Practitioners used; and thus far I allow of Astrology, believing stedfastly that the Stars are for Signs, and for Seasons, and that God rules them; therefore God is the Governour of all things above, and here below; and therefore I pray thus, *His Will be done on Earth, as it is in Heaven.* Amen.

There is, that I may speak all in a word, requir'd in a Physician exquisite Knowledge, long Practice, great Virtue, and good Success. The Sick is to be patient and obedient, Apothecaries and Surgeons exact, Nurses also must be careful and diligent in observing the Physicians Directions; nay, the Air, Linen, Diet, and Beds of the Sick, ought to be convenient, and according to Direction.

Medicine is an Art, some say a Science, removing Diseases; its Subject is Man's Body, or indeed, I may say, all things sensitive are its Object; its End is Health. In it are five parts.

1. *Physiologia*, which is the Knowledge of the Body, fram'd of Elements, Temp'rements, Parts, Faculties and Functions. 2. *Pathologia*, which is exercis'd about things preternatural; and such are all things that bring Diseases. 3. *Semeiotica* is that part of Physick in which is handled the Method of knowing, as well the present as the future Estate of

Man

Man. 4. *Hygeine* is that part of Physick employ'd about the Preservation of Health. 5. *Therapeutica*, which is that part which respects the Restoring lost Health, and is divided into two parts; The *first* contains the general Method of Curing, proposing all Rules necessary for the Cure of all kinds of Diseases, whether similar, organick, or common: The *second* gives Rules for the Curing particular Diseases; it is called Practick, being nothing else but the practick Method of Curing each particular Disease.

Chirurgery teaches how to contribute to the Cure of many Diseases by Manual Operation; it is in many things subordinate to *Physick*; for as some divide Arts into Architectonick or Magisterial Arts and Ministerial Arts; so according to them the Art of Physick is an Art Magisterial in a knowing Physician, who not only prescribes a Remedy, but can also shew the Reasonableness thereof, when as the Art Ministerial is that which follows the Directions of the Art Magisterial, without giving the Reason. As for Example. The Art of *Breathing a Vein* in a Surgeon, whose Province is to execute the Commands of the Physician, tho' he know not the Reason why the Physician so commands.

The Art of Surgery is very ancient, for which Reason perhaps it is that the Words to the Surgeons Arms is, *De Præcipientia Dei*. 'Tis exercis'd especially on external Parts, yea, and on internal too, as far as Hand or Instruments may reach. It contains four Parts, (the Knowledge of which makes a compleat Surgeon) *viz.* *Composorix*, *Ablatrix*, *Seperatrix*, *Appositorix*; it considers *Anatomicks* in the Structure of Humane Bodies, &c. Secondly, The Physical State of the same. It also enquires into the Disquisitions of things relating to Humane Bodies; as their *Preservation*, *Agitation*, and *Affections*. The

The Physician ought *first* to consider the *Materia Medica*. Secondly, the *Pharmaica*. And lastly, ought to know the *Names* and *Kinds* of Diseases, the *Parts* affected, the *Signs*, *Causes*, *Judgments*, and various *ways* of Curing all internal Diseases, whether general or particular, acute or chronick, happening to the Bodies of Men, &c.

Those that intend to be excellent in these Arts, ought often to read good Authors, have frequent Commerce with Physicians, Surgeons, Chymists, and Apothecaries; see Preparations, and mechanick Mixtures, and to frequent Hospitals, where they may see great Varieties. In Summer they should Herbalize. Likewise Travel will much advance their Knowledge. These things, as they help Experience and Knowledge, will acquaint them with the Mysteries of Art, and render them skilful in the Icons and Figures used in Philosophical, Zoological and Chymical Parts, and prevent their being impos'd upon by ignorant pretending Medicafters, &c.

Since I have made these things thus known to you, let it be thy Care, good Reader, not to adventure the being Shipwrack'd upon the Rocks of horrid Ignorance, and of being at once rob'd of Health and Wealth too, by such as think all Diseases may be cured by Chance, which indeed is a Chance if some ignorant Pretenders to Physick and Surgery cure one of a Thousand. Indeed some recover their Health by the successful Endeavours of Nature, when under the Hands of the Ignorant, and this gives the unskilful Pretender some Reputation, tho' indeed he deserve none; for in reality the Patient was reliev'd by meer Chance, if what the Pretender gave wrought the Cure, since he was ignorant of the effect of his Medicines, or perhaps his Medicines, as they did no good,

good, so did little harm, and then it was the Prevalency which endeavouring Nature obtain'd over the Disease which effected the Cure, and in this case all that can be attributed to such Medicine-makers is, that they, as I said, only gave the Patient by chance something that very little or not at all hinder'd the Power of Nature.

Many silly Women, and others as simple as they, may mix many things together, which consisting of many medlies of contrary Natures, oft-times works very dreadful Effects, for fomenting together they become poysonous, or what's as ill, destructive of the Patient's Life; yet these they call Medicines, which at best commonly prove a *Hocus Pocus*, good for nothing. It requires Art and Skill to make a right Mixture, that shall be of a fit Quality for the Disease, and Diseased in hand; there must be in it a Harmony, if you would have it put the Body in Tune; what Medicine soever wants this, will put every thing out of Order, and so hasten the Patients Destruction: And this is the Total that can be expected from taking of Medicines from those who know not how to make up a Composition proper for their Patients Malady.

In the next place, tho' Physick Books are useful, yet I would not perswade any to so much Levity, as to try all sorts of Medicines they shall find in Books, or may be had in Apothecaries Shops, for he that should do so, shall scarce ever be cured, or know the true worth of any one Medicine, but be ever to seek, and the further he goes, shall be the more out of his Way; whereas, if he find a Man of long Experience, honest Principles, and good Judgment, who consequently is able to make choice of, or compound Medicines excellent in Operation, and curing
many

many Distempers, then those that stand in Need may best supply their Want by buying such approved Medicines, and so neither venture Life or Limb on the unwholsome and unexperienced Compositions of ignorant Pretenders:

The ordinary way of Curing most Diseases is begun by removing the Cause or Causes whence the Infirmary proceeds, grounded on that Axiom of the Philosopher, *Sublata causa tollitur effectus*. The Causes of all Diseases are commonly either breach of Duty, or such Accidents as befall us against our Wills unlooked for.

Now, for the Comfort of those that are afflicted with any Disease, and desire Help, if they, or any Friend of theirs, think fit to make choice of me, to administer such Phylick Helps as their Distemper requires, I shall be ready and willing to supply them as reasonably as can be desired, and shall give them such Heavenly Counsel as my slender Skill does afford; therefore take Courage in the Consideration of God's Goodness, for He, through the Means of timely Applications of the skilful Physician, (his Instrument for the Recovery of Health) will, if it be for your Souls good, turn your Sickness and Pain into Health and Indolence; this being so, 'tis hard to say this or that Person is incurable; for I am of Opinion, and my Opinion is grounded upon Experience, that many may be restor'd to their former Strength and Health, which have long, in an untimely Despair, lay languishing under their Distempers; but let not any despair or distrust God's Ability of giving Success to Man's Endeavours. Let them make tryal of me, or of my most approved, safe, and often experienced Medicines, skilfully prepared according to Art for internal means. I have
also

also Remedies for external Applications, of whose Virtue and Efficacy I doubt not, but by God's Blessing thereon, if us'd in time, the Sick and Diseased will be highly sensible; for as far as Physick can pretend, aided by Divine Assistance, they cure all curable Diseases and Infirmities, proceeding from what Cause or Causes soever, inward or outward.

To give a Relation of the Causes and Names of all manner of Diseases and Infirmities, would make too big a Pamphlet to present you withall; but considering that the Generality of People are poor, and not able to give a large Fee to a worthy and able Physician, nor to answer the Charge of an Apothecary's Bill, tho' but reasonable; I therefore publish this Book, to give Notice to all Persons, that I will afford my Medicines more reasonable than any Man can, by reason I make and prepare all my self, and will go when sent for to visit any Patient cheaper than any Man I know; and for this my Charity I hope your Experience will crown my Works, and a Blessing attend my Endeavours, in that I afford Medicines of great Worth for a little Money.

An Account of the Doctor's Remedies, and how to take them.

I Am not ashamed to give an account of what I profess, nor to express of what my *Pills* and *Tincture* are made, that those who are expert Practitioners (who indeed are only capable to judge of their Excellence) may give their Opinion of them; and

and those that desire further Satisfaction of my Abilities, let them examine those that have made tryal of me, and of my *Stomach Pills* and *Tincture*, which are only an extract of the chiefeſt *Simples* of the Family of *Vegetables* that are *Specificks*, *Hepaticks*, and *Spleneticks*.

My *Antiscorbutick Tincture* is drawn from an Infusion of *Scurvy-Grass*, *Liver-wort*, *Hearts-Tongue*, *Tamarask*, and *Hepatick* and *Spleneticck* Ingredients; therefore they are more proper for Curing the *Scurvy* with all its crowd of Symptoms than common *Spirit of Scurvy-Grass*; and consequently I may juſtly commend my *Pilula Stomachica & Tinctura Antiscorbutica*; that is, my *Stomach Pill* and *Tincture* againſt the *Scurvy*, to be moſt uſeful and profitable for all thoſe for whom I have the beſt Wiſhes; and therefore I adviſe all my Friends and Neighbours to make tryal of theſe my *Pills* and *Tincture*, which will cure thoſe complicated Diſtempers intermixt with the *Scurvy*, by rectifying the *Scorbutick Humours*, by cleaning the *Stomach* from all peccant matter that hinders *Digeſtion*; alſo they carry off all *acid* or *acrimonious Juice*, or any undigeſted thing that breeds *aduſt Choler*, whence frequent Diſeaſes are derived; therefore it is moſt proper to take a Doſe or two of theſe *Pills*, to carry off thoſe *Humours*, before one enters upon any other Medicine to effect a Cure.

To apply things outwardly, as ſome do to *Breaking out*, or *Sores* of a *Scorbutick* nature, is hurtful; for it drives back the *Humours* into the *Stomach*, which cauſe *Sickneſs* and *Vomiting*, want of *Appetite*, *Pains* and *Wind* in the *Stomach*, and adjacent *Parts*, and makes the *Stomach* to loſe its *Tone* and *Reſtitude*, and then the *Body* can enjoy no *Health*; beſides,

sides, a bad *Chylification* is the original of many Diseases. How careful then ought People to be in keeping the Kitchen of their Bodies, I mean their Stomachs, clean, since that would be the only means to prevent Diseases, as well as cure them; nay, this would so preserve Health, that Men might attain the Happiness of seeing the utmost of their appointed days with Ease and Comfort.

It was the Opinion of the ancient Physicians, That the *Stomach* and *Spleen* contained a *Fermem*, which hindred them from performing rightly what they were intended for, because the abundance of *sixt Salt* falling upon the *Stomach* causeth *soure* and *unsavoury Belchings*, from which also proceeds *melancholick, tenacious, gross and crude Humours*, which mixing with the *Mass of Blood* causeth a *Cachexy*, which obstructs the *Liver*, and finally ends in *Scorbutick Distempers*. Now my *Pills* and *Tincture* are the most excellent means yet known for their Cure and Prevention, by cleansing and sweetning the whole *Mass of Blood* and *nervous Juyce*, rectifying all the Defects and Injuries that putrifie the *Blood*, which being corrupt, defileth the whole Habit of Body, and is the Cause of *Eruptions*, or all sorts of *Breakings out*; as *Itch, Leprosie, Spots, Ring-worms, Kings-Evil*, and all sorts of *Swellings* in the Joynts, or other parts, which sometimes turns into *Fistula's*, or such fretting *Ulcers* or *Sores* that will hardly admit of Cure till the *Scorbutick Humours* be carried off, and the *Mass of Blood* cleansed from the afore-said Humours, the primary Cause thereof; therefore you must first remove their Cause, before you can effect a Cure. Sometimes these Humours break out principally in the *Head*, and then it turns to the *Scurff* or *Scald-Head*. Sometimes they fall on

the *Eyes*, and produce *Lachrymarious Humours*, which endanger the *Sight*, by breeding *Cataracts* and *Glaucomas*, and if they obstruct the *Optick Nerves*, incurable *Cataracts* follow. Sometimes these *Humours* over-heat the *Brain*, by reason of *Vapours* which arise from the lower parts of the *Body*, sent up to the *Head*, and then they bring *Deafness*, by obstructing the *Organs* and *auditory Nerves*, which hinder the *Drum* and *Anvil* from sending the *Eccho* to the *Brain*, and many times is the Cause of more stubborn Diseases; as *Cancers* in the *Breast*, *Gouts* of all sorts, *Dropsies*, *Jaundice*, *Collick Pains*, with *Gripping* in the *Bowels*, *Stitches* in the *Sides*, *Pains* and *Weakness* of the *Back*, *Obstructions* of the *Liver*, *Spleen*, *Mesentary*, *Diaphragma*, *Trachea*, *Arteria*, and *Stoppage* of the *Pipes* of the *Lungs*; hence come *Asthmas*, and *Consumption*, *Coughs*, with *Shortness* of *Breath*; and when the *Stomach* is stufft with these ill *Scorbutick Humours* we are afflicted with *Giddiness* of the *Head*, *Convulsion-Fits*, and lastly with *Contraction* of the *Nerves*. Sometimes by over-charging of Nature with strong Drinks proceed *Vapours*, which cause *Apoplexies*, *Belchings*, and loss of *Appetite*. Sometimes these *Scorbutick Humours* produce *Numbness*, and *Tingling* in the *Flesh*, and so turn to a *Palsie*, with *Weakness* and *Wearisomness*, wasting of the *Flesh*, and decay of *Body*; besides, in Old and Young these *Humours* bring *Swooning*, and by coagulating of the *Blood* hinders its *Fermentation*, and then the *Influx* of *Spirits* to the *Heart* is stop'd. There is no Disease more like Death than these *Swooning-Fits*. *Fermentation* once hindred, any peccant *Humours* that abound in the *Blood* are no longer mixt with its *Mass*, but soon separates by the *Pores* of the *Arteries*, and so sticking by its *Viscidities* among the *Membranes* of the

Stomach,

Stomach, causes *Vomiting*, when the Patient comes to himself. Let this suffice for the Cause of *Swooning* in general. As for the *Uterine Swooning* of Virgins, it arises sometimes from the *Womb*, and shows it self by *Anxiety*, and almost loss of *Breathing*, yet sometimes these *Scorbutick Humours* by heat condence, and breed *Stone* and *Gravel*, which is the Cause of *Stoppage* and *Sharpness* of *Urin*; they may know their Distemper by their *Urin*, which is thin, pale, venous, and hath red *Gravel* sticking to the Pot. Sometimes there is a Scum or Cream on the top of the *Urin*.

And thus much I thought fit to say of the *Scurvy*, such as would know more may consult my little Pamphlet I formerly set out, for the *Cure of the Sick and Diseased, through God's Blessing, by my Famous Medicines*, therein mentioned. This is the *Second Edition*, for some Reasons I have left many things out that were in that. In that Book I gave an account of *Three Pills* and a *Quart Bottle of Diet-Drink*, which *Three Pills* and *Bottle* I sold for *Three Shillings*; but this that I now offer I afford for half the Price, viz. *Three Pills* and an *Once Vial* of this my present *Antiscorbutick Tincture* are sold for *One Shilling Six-Pence*, and yet will serve longer than the other, and is more easie to be carried, 'tis also as useful as that, having the same Virtues which that had in curing the *Scurvy*, and all its complicated Symptoms, which are almost like so many different Diseases. That was only to be taken Spring and Fall; this may be taken at all Times and Seasons of the Year; when Necessity requires take it as follows: A strong Body may take all the *Three Pills* in a Morning alone in the pap of an Apple, Treacle, or Honey. They must take immediately after them, and also now

and then betwixt their workings, a little Posset-Drink, warm Beer, or Water-gruel, for the space of two hours, then eat some little fresh Meat for Dinner, or what is agreeable to the Stomach, that is to say, easie of Digestion. The next Morning take forty drops of the *Tincture* in half a pint or less of Ale, or warm mild Beer; and let such as are afflicted with *Aches* and *Pains* take two pennyworth of *Mithridate* in a little mul'd Sack every third Night, keeping themselves in a breathing Sweat for two or three hours after; but beware of throwing your Bed-cloths off. Keep taking the *Tincture* every Morning, and *Mithridate* in mul'd Sack for *Pains* and *Aches* every third Night, till the *Tincture* is done, and doubtless you will find much Comfort and Ease thereby. *Note.* This is for those of full Years; but such as are 16 or 18 years old, may take two *Pills* first at once in a Morning, and thirty drops of the *Tincture* the next Morning, and so keep taking thirty drops every Morning in warm Ale till it is done; but for *Pains* and *Aches*, Sack and Mithridate, as before. Those of 10 or 12 years of Age, may take one *Pill* and twenty drops of the *Tincture* in Ale, as aforesaid. Those from 6 years of Age to 8, may take half a *Pill* and ten drops in Ale, as aforesaid. Children that are under that Age, being Rickety or Weakly, may take a quarter part of a *Pill* and five drops in Ale every Morning; give such a little Milk turn'd with Wine or Beer, and sweetned with Sugar, and a little Nutmeg in it. Give them this for their Breakfasts.

Other young Children that are under two years old, being troubled with *Worms*, *Wind*, or *Fits*, may take three or four drops in new Milk, sweetned with Honey and a little Juice of Herbage, called Rue.

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Let these take it every Morning for a Week together, and they will be cur'd beyond Expectation.

As to those that find an Itch and tickling in their Flesh in the time of taking it, they must be let Blood, or if they find any flying Pain more from one place to another, they must bleed, and that will vent the Wind and foul corrupted Blood which is the cause thereof; by this means any may be freed from all those *Scorbutick Humours*, in what Nature or Kind soever they appear.

Such as are afflicted with any kind of *Fits*, must take it in the Morning, and at other times when the Fit is upon them, give it them in fair Water; but remember, that all such as take this *Tincture*, should first take a dose of *Pills* to prepare and cleanse the Body, and then the *Tincture* will effectually purifie the Mass of Blood, and cure them much sooner.

Such as are troubled with the *Stone, Collick, Slime, Sand, Gravel, Heat, or Sharpness of Urin*, must take the *Tincture* in white Wine, mixt with a little Ale, every Morning, and withall a little *Venice Turpentine* wrapt up in Sugar, every Night, when they take the drops in the Morning, and they will find much good thereby.

Such as are inclinable to *Consumptions*, must take it each Morning in Sack, mixt with Ale; and if they are also troubled with a *Cough*, take as much Moss that grows on Oaken Boards, dry'd and powder'd, as will lie on a Shilling, boil it in new Milk, which drink when they go to Bed, and take the *Tincture* Night and Morning, till the Bottle is done, and you will find much Benefit.

I have a curious *Scorbutick Mouth-Water* and *Powder*, which to admiration whitens the *Teech*, strengthens and cleans the *Gums*, and beyond any thing

now in use fastens *loose Teeth*, utterly expelling the *Scorbutick Humour* from the *Mouth*, which frequently so rots the *Teeth*, and consumes the *Gums*, that in many it causeth a *stinking Breath*. And as there is scarce any thing more becoming than a white and sound set of *Teeth*, so, on the contrary, few things disfigure us more than rotten, black and loose *Teeth*, yet by the use of this *Powder* and *Water*, with one of which you must rub your *Teeth*, and with the other wash them, your *Mouth* and *Gums* every Morning, and by so doing you may keep your *Teeth* sound and white even to old Age, and thereby prevent those dangerous Pulls and Pangs which many poor Creatures endure under *Tooth-Drawers*; besides, tho' the Operation be performed by Men of Skill, in such sort as little Pain is endured, yet at best the Patient loseth a *Tooth*, which is a great miss, and the Cause not being taken away, we commonly see one *Tooth* drawn after another, till the *Mouth*, if I may so speak, is dispeopled of those *Inhabitants* which God and Nature ordained for the necessary uses of Eating and Speaking. Therefore I advise all Persons to make use of this *Powder* and *Water* in time, if either they would avoid that Inconvenience, or take delight to have sound *Teeth* and a sweet *Breath*.

It is also an excellent Remedy for the *Tooth-Ach*; for it seldom fails of giving Ease in two or three minutes, if a little of the *Powder* be snuft up each *Nostril*, and some of the remaining *Powder* wet with a little of their own *Water*, and apply'd Plasterwise outwardly upon the pained part. This will give immediate Ease, as Thousands can testifie. *The Price of each is One Shilling.*

I have

I have also a rare and wonderful *Water* that has cured many of *Cankers*, *Cancers*, and such like *Ulcers* as eat away the *Flesh*. This *Water* is to be applied twice a day, by applying *Lint* that has been first dip'd therein to the corroding *Sore*.

I have *Antimonial Stones*, which are the most universal Medicine in use for Prevention of all Diseases. This *Stone* is neither hurt by Age, nor does Use in the least destroy its Virtues. Price but *Half-a-Crown* each *Stone*, which is as good as the *Antimonial Cup*, which was formerly sold for *Five Pounds*. You have with 'em printed Directions how to use them.

I have a *Palsical Oil*, which, if timely applied, restores *useless Limbs*, which became so through some suddden *cold Damps*, or by reason of watry *Humours* from the *Brain*, which prejudice the *Spinal Marrow* of the *Back*, and thereby so impedes the *Nerves*, that their Origination is stop'd, and thereby also the Passage of the *Animal Faculties* is hindred, which, in fine, causes the loss of the use of *Limbs*, &c; by many call'd *Palsies*; of which Distempers many have been cured by the use of my *Palsical Oil*, used according to the printed Directions given with it.

My *Bezoartici Morsuli Electuarii* far excells all *Lozenges* or *Liquorish Balls* for curing of *Colds*, *Coughs*, and *Shortness of Breath*. 'Tis also excellent good for the *Green-Sickness*.

I have the only *Panchimagogum Febrifugum*, which is so perfect a Cure for all sorts of *Agues* and *Fevers*, that it can never be sufficiently commended.

My *Golden Mineral Powder* infallibly cures the *Whites*, *Gleet*, *Running of the Reins*, *Sharpness* and *Heat of Urin*, and all such Distempers in Men or Women.

I have a wonderful *Histerical Spirit*, far exceeding any other Spirit yet known for the curing of all sorts of Fits.

Besides,

Besides, I have an unparalleled *Ointment*, which, by external Application, is good for all sorts of *Swellings* in Womens Breasts, or in any part of the Bodies of Men, Women, or Children. 'Tis almost infallible.

My *Powder* for the *Piles* in a short time cures them, being applied to the Fundament every Night, at your going to Bed.

I have a Medicine which cures all sorts of *Worms* in Men, Women, or Children. 'Tis infallible.

I likewise have Medicines which cure those Distempers only incident to the Female Sex, which, tho' for Modesty not here mentioned, yet touching them any Woman may have private Instruction, and certain Cure from me or my Wife. Only I will here give you an account, that I have an experienc'd Medicine, which if timely apply'd, or given, to Women in Travail, will procure their speedy Delivery with Safety, whether their Fruit be Dead or Alive. I cure *Barrenness*.

I have a Medicine that will certainly prevent *Miscarriage* in Women; it has often been experienc'd to admiration, insomuch, that you may assure your selves, with God's Blessing, this will prove beneficial to all those that in time apply themselves to me.

I have many other rare Medicines, which have been much admired for their powerful Operations in relieving such as were afflicted with strange and most deplorable Distempers; but 'tis too tedious here to particularize either the Infirmities or Persons; besides, many are not willing to have their Names and Distempers put in Print; yet there are few that know me, but know this to be true. I cure all that are curable, whether they be afflicted with
any

any sort of *Sickness*, or *Melancholly*, *Madness*, or any strange *Convulsion-Fits*; also *Blindness*, *Deafness*, *Swellings* of all sorts, *Pains* or *Lameness*, *Joint-Gout* or *Evil*, *Ulcers*, *Fistula's*, *Cankers* or *Cancers* in any place. All sorts of *Wens*, or any *Excreescences* that any way deform or incommode the Body. I have cured these, and many other Infirmities, nay, when thought incurable by others.

I cut *Hare-Lips*, and in a Weeks time perfectly cure them. Likewise I cut *Wry-Necks*, and put them to no Pain, setting the *Head* upright in less than half a quarter of an hour, and in an hours time they may go about their Business, without any Danger or Trouble.

I have also rare *Oils* and *Waters*, famous for the Cure of most Distempers of the *Eyes*, without Pain or Smart. I couch *Cataracts* as dexterously as any Man whatsoever, restoring the Sight thereby in less than half an hours time, so as they may see to tell Money. No Sight, no Money is requir'd of them. I ask no Reward till their Sight is restor'd.

So likewise for *Deafness*, if I see the Party, I will inform him where the Defect lies, and what it is that obstructs or hinders their Hearing, and also cure them if curable.

I dexterously perform all Chirurgical Operations; as *Amputations* of all sorts, as cutting off *Mortified Limbs*, *Wens*, or *Cancerated Breasts*, performing the Operation with Ease, Safety and Speed. I cut for the *Stone* in the *Neck* of the *Bladder*, or in the *Carnosity* of the *Tard*.

I set broken *Bones*, or dislocated *Joynts*. *Limbs* sprain'd or out of *Joynt*, I restore to their perfect Use and Strength, in a short time. I let *Blood*, and in all Cases inform People which *Vein* is most proper

per for them to have opened, which is a thing very necessary, since there are Twenty Four Veins Bleedable, and of them not many know which ought to be breath'd for such a Distemper, and which ought not; for it is not a thing indifferent (as some foolishly think) which you bleed.

Also, by Virtue of the *Magnetick Stone*, I draw *Teeth*, nay, even stumps of *Teeth*, with little or no Pain.

As for my Medicines in general, did I not know them to be good, I would never commend them as I do, since I send them no further than I am known, or whither I often go: I am able to justify their goodness and safety, knowing there can be no mistake in their Preparations, being honestly and carefully prepar'd according to Art, not by the hands of Servants, but by my own, who have often experienc'd them with good success, by reason whereof, many mistakes and dangers are avoided, and for that I do prepare them my self, I can afford them more reasonable than others. In fine, if my Directions be truly observ'd in their Application, I am well assur'd they will certainly have the promised effect, to the Patients Ease and my Credit: Nay, I can by experience affirm, they fail not where there is any probability of the Patients being cured; besides, the like was never before Sold upon a more reasonable Proposal than what I make, which is, that if they find no benefit by them, after they have made tryal of them, let them return the Book, the empty Pots, Viols and Bills, and they shall have their Money return'd them again; and because I know their great effects to be beyond all other ordinary Means, I make this free and generous Publication of my assured and much approved Medicines, being both proper to Cure the Diseased,

and

and excellent in preventing Diseases in those that are not yet Sick.

And that the good I intend may be the more Universal, if any person living remote please to Sell my Medicines for me, they shall have them with Printed Directions to instruct them in their use.

Any Person may have of me the before mentioned Medicines, or any other proper for their Distempers, any day in the Week at my House in *Stoke near Guilford* in *Surry*, and every *Saturday* at the *Red-Lyon* in *Guilford*, for the conveniency of those that come to that Market; And every *Tuesday* I go to my House at *Thorp* near *Chersey*, and stay there till *Wednesday* Ten of the Clock, and then go to the *Swan* at *Chersey* where I stay till Four in the Afternoon, and then I go to my House in *Stoke*, but my Son is all the Week at *Thorp*, to dispose of my Medicines to all that desire them: He Bleeds very well, and I instruct him in Physick, and by God's assistance intend to make him a Proficient in that Art.

I Resolve any that come to me at first Sight of them or their Urine, what their Distempers are, and whether Curable or not; for it is not my Principle to delude any with vain hopes, where I find that there is no probability of a Cure; I tell all honestly and sincerely what will probably be the Event of their Disease. For casting of Urin, and giving my Judgment thereon, I have only a Six-penny Reward.

Now, out of the great Love I bear to my Countrymen, that they may not be impos'd upon, I will give you an Account what Fees properly belong to every Phisitian and Surgeon, and what they can lawfully demand when sent for, and if they demand more, you may refuse to give it, which is as followeth,

To

To a Graduate in Physick, one that hath taken his Doctors Degree, his due is but *Ten Shillings*, though he commonly expects or demands *Twenty*.

Those that are only Licensed Phisicians, their due is no more than *Six Shillings and Eight Pence*, though they commonly demand *Ten Shillings*.

Now, all that are Sworn Phisicians, are obliged to go, if sent for, at all Times and Seasons, Day or Night, without a Fee, but when they come to the Patient, they may chuse to give their Advice or Medicines before they are satisfied who will pay them; and if they Act contrary hereunto, it will not stand good in Law; and when they give in their Bill, they must incert all the Medicines they Administred by Name, and if you think or imagine you are charged too high, you may shew the Bill to some other Practitioner, and if he hath reckoned extravagantly, let him moderate it according to honesty and Justice on both sides, not undervaluing the Medicines on the one hand, or put too great a price on the other; for if a Phisician Sue a Patient, the Rates of the Medicines must be valued by a Jury, part of which must be Practitioners in Physick, so that in the end the Doctor will only Recover what the Jury upon a serious perusal of the Bill shall think fit.

'Tis the same thing with a Surgeon that is sent for to set Bones broken or out of Joint, or to dress Wounds, or to let Blood, for every Sworn Surgeon is bound to go when sent for, tho' he may chuse whether he will act or no till he know who must pay him. A Surgeons just due is Twelve pence a Mile, be his Journey far or near; Ten Groats to set a Bone broken or out of Joint, and for letting of Blood one Shilling; the cutting off or Amputation of any Limb is Five Pounds for so doing, with the Astringent and dressing the

the first time, but for the Cure, there is no settled Price, therefore he must have what is Bargain'd for. And so much for the Fees of Physicians and Surgeons.

I have already said what sort of Men Physicians and Surgeons ought to be; Now I will give an Account what sort of Men many of them are :

Some of the Pretenders to these excellent Arts are like the Grave, never satisfied ; and if at any time they by chance do Cure the Patients Body, they are sure (with *Aesop's* Physician) to leave their Purfes in a Consumption, and even their Houses as empty of Goods as their Pockets of Gold.

Others have little of the Artist in them besides hard words and the *Latin Tongue*, mere accidental Accomplishments, as all understanding Men know, and, as I have elsewhere fully proved, is no ways Essential to the making up of a Physician or Surgeon. There are others, who, altho' they have added to their Skill in Languages the dazeling addition of an University Degree, yet, by being ignorant of *Astrology* and *Anatomy*, are, in the Judgment of *Galen*, no better than foolish Pretenders, and with good Reason, for where Essentials are wanting, the fluttering Ornaments of *Degrees*, *Latin* and *Greek*, are but of small, nay, rather of no value at all ; and these are indeed of all *Quacks* the most dangerous, because the most capable of wheedling honest People into their destructive hands : I have not time now to give Instances of the Bloody effects of their Practice ; but let this suffice, That some by their bought Titles in Foreign Universities, and loud pretences of Practice in Outlandish Hospitals, become dangerously Popular, and prodigious Proud of their Counterfeit Honour : But, alas, what danger hangs over the heads of those poor,

poor Sick creatures, who are decoy'd into the Snarés of Ignorance and Cruelty, by the specious pretence of feigned Travels, Counterfeit, or at the best, but empty Titles, and Chimerical Hospitals.

There are not a few who are nothing but Froth, Noise, and Impudence, and by these Links of the same Chain fetter the easie, unthinking, and innocent People in the Bonds of a deadly Credulity: These *Empericks* out-brave their betters, and boast that they excell most Practitioners, and equal the best.

I have observ'd in many of them this Evil Custom, that whatsoever an honest Man shall speak or perform, they will contradict and dispraise, resolving, that since they have no performances of their own to Boast of, they will discredit those of other Mens, thinking, by disgracing others, to advance their own Reputation.

'Tis also common for the Servants of Deceased Physicians, to Usurp the Name of Doctor; These make the Ignorant believe they know much, by reason they Copied out their Masters Bills and Prescriptions, and withal observed their benign Success when properly apply'd: But, alas, in these Mens hands these good Prescriptions seldom work such wholesome Effects, because the givers know not in what quantity, time, and disease, they ought to be Administred: This is also the fault of many *Apothecaries*, whom some skilful *Physician* has long imploy'd, but all this is not sufficient to make a *Horse Doctor*, much less a *Physician* or *Surgeon*: No, these Arts are not to be acquir'd without new Labour, great Care, and long Practice; so that I dare say, most of these, as well as those that have nought but *Greek* and *Latin*, kill more than they Cure.

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There are some *Ecclesiastical Men* also that Practice *Physick*, at which some *Physicians* Cavil, but for my part, I should very well approve of their doings, did they (as they ought) administer *Physick* to their poor Neighbours for Charity, without any hopes or expectation of a Reward.

In the next place I see a croud of Women Doctors, whom I have before Characteriz'd; these, as they are by Law and Nature subject to Man, ought not to meddle with an Art far beyond a Feminine strength; I am of the opinion, they would do much better, if they would be more industrious in their Household affairs, in keeping their House sweet and clean, make their Beds well, boyl the Pot, cullice *Barly* Broth, make *Almond* Milk, and such like things, than to meddle with *Physick* or *Chirurgery*; nay, even Ladies, who pretend to give *Physick* for Charity, and yet do accept of Presents of a greater value than a Conscionable Doctors Fee: These may sit still for any good they do the Publick.

There are of late a sort of *Erratick* Practitioners sprung up to the scandal of Art, called *Mountebanks*, I cannot but wonder that People will be so disingenuous to their own welfare, that they will sooner trust themselves with these *Catterpillars*, (who stay no longer in a place than you feed them with Money) than with a known experienc'd *Physician* or *Surgeon*, that hath liv'd many years by them, that is able to do them Service when ever they have occasion: But on the contrary, I have observ'd the meanest sort of People, who always plead Poverty to a Neighbouring *Physician*, will find Money enough to give to a *Mountebank*, who perhaps (in other places where he is known) was not thought Skilful enough to give a *Drench* to a *Horse*: These ignorant and impudent

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Pretenders, who know nothing of Physick, but make the poor unthinking people believe them to be rare fellows; but if diligently observ'd by an indifferent Person, they will find all their discourse to their Auditors, nothing else but a company of egregious Lies, backt with Noise and Nonsense, and have the audacious Impudence to pretend that they have the only *Arcanum* or *Secret* yet known to the *Christian World*, when at the same time (it is well known to some,) that those few things they expose to Sale on their Stage, or on Horse-back, they are wholly ignorant of the true Vertue of them, which any Artist may easily discover, by asking them a question or two; for how is it possible that *Tumblers* and *Rope-Dancers*, and other illiterate Fellows, who know nothing of *Medicine*, should undertake to Cure people of all Distempers, when indeed all their knowledge lies in the making up five or six things they sell in their Pacquet, one of which they are pleased to call an *Antidote*, which they say, (if you dare believe them) expells *Poyson*, and if Mr. *Mountebank* will be pleased to make an experiment upon himself first, we shall be better able to judge of his Medicine: Another is a *Balsam* to cure all sorts of *Wounds*; an *Oyntment* to cure all sorts of *Burns* and *Scalds*; a Dose of *Pills* which cures all Distempers; also an incomparable *Stiptick-Water* which stanches the *Blood* when Legs and Arms are cut off; but before I give too much credit to this much applauded Medicine, I shall beg the same request of him in this as I did of his *Antidote*, that he would be pleased try the Experiment upon himself, and then I doubt not but he will save the *Hangman* the Labour: He hath likewise another great Secret called an *Amulet*, which is an excellent Remedy (as he says) against *Witchcraft*, but I think they are Bewich'd that

that believe him. Never was the World more pester'd with these Impostors, for they creep now adays into small Villages, telling a Thousand Lies to thrust off their Trash and Trumpery, making the poor ignorant people believe they are the only Men in the World for curing all Distempers incident to Mankind: They commonly take half the Money in hand they agree for, which is more many times than an understanding Physician would really have for performing the Cure; nay, they often leave the Patient in a worse Condition than when they first undertook them. On their Stages they give a large account of their great performances in Remote Parts, which, if but thoroughly known, would be found for the most part as false as the Narration is loud and vociferous. And if at any time they by chance perform a Cure, they are so ignorant, that they cannot give the Reason for such benigne Effects.

I cannot but stand in admiration at the Folly and Madness of such, who will let such strange *Fopperies*, *foolish Pastimes*, and *Jack-Pudding Tricks*, chouse them out of their Money, and of what's more precious, their Health too boot! Who would think that Men would hazard their Lives, (which every one esteems so dear unto them) by letting these unskilful and ignorant Pretenders, try their skill (with unknown Medicines) upon their Bodies.

I will appeal to any Judicious Person, is it not much better to make use of experienced Men you have long been acquainted with, or else have been credibly inform'd of their great Success in Relieving Mankind: I wish I could be so prevalent, to persuade you not to trust to Improbabilities, nor to the Performances of Unskilful Hands, whose Avarice is such, that they will hazard their own Reputation,

as well as their Patients Life, for a small Sum of Money: 'Tis their Money they only aim at, when they have gotten that, they have accomplish'd their desire: And thus much for these *Mountebanks*, or rather *Vagabonds*, who are in Religion *Atheists*; in Diet *Epicureans*; in Habitation *Ubiquitarians*; who are of as little Esteem among the best sort of People, as the wandring *Gipsies* are among the greatest Professors of Christianity.

And now I am come to a Crew of Cheats (in *Balneo Maria*) who would fain be accounted *Chymical Doctors*, which is much to be questioned whether they ever made any Process in the *Chymical Art*, yet they have the confidence to talk and boast of their preparing the best Medicines that can be perform'd in that most Noble Art, when alas, these bragging and bouncing Fellows, are in no greater Esteem among Artists, than a *Mountebank* is with an Experienc'd *Physician*: They make a great noise of a *Chymical Water* that will cure the *Scrubbado*, commonly called the *Itch*; and a most excellent *Chymical Powder*, that will restore decay'd Nature, and make them look Youthful, though much stricken in Age; also a most admirable *Arcanum* or *Secret*, which is a long while a Preparing, a few drops being taken in a Glass of good Sack, will restore a lost Maidenhead of Seven years standing. If you will take the pains to go into their Elaboratory, yet will find there hath been hot doings, by the broken Pots and Glasses, and other *Chymical Vessels*, which had long since gone through the *Fiery Tryal*, but hath of late days desisted from such a dangerous Enterprize for fear of setting their houses on Fire: From such a crew of *Saltramander Doctors* and *Stage-Mounters*, I admonish all people to be aware of, as they tender their own Welfare.

Of late what a Noise have *Horn-suckers and seventh Son Stroakers* made in the World : the one pretends, by Sucking, to quell the *violentest Pain*, while the other, by Stroaking, Monarch like, triumphs (if you will believe him) over the *Kings-Evil* ; but this is certain, they both chouse the credulous People.

'Tis true, some Diseases are curable by the Touch of Remedies, as Physicians, who can only Skilfully apply them, well know ; but to cure without the Application of Remedies, is contrary to Nature ; for whatsoever is naturally done by any thing, depends on inward Principles, and may be done by every individual of that kind, because all things of the same kind have the same Principles, Essence, Nature, and Definition, and differ only in their Hecciety or Individuation. It cannot depend on Numbers ; for Numbers, according to Philosophers, have not Power to act ; yet the *Seventh Son* would be counted a *Miracle Worker* ; and because he is the *Seventh*, claims a Power denied to his former six Brethren. It cannot depend on the Touch, for then every Man would cure by touching. Besides, all diseases are cured by taking away the Causes ; but neither the *Sucker*, nor *Stroaker*, pretend to this. 'Tis true, the *Horn-sucker* may ease pain for the present, but the cause remaining, the Pain returns. The Cause of the *Evil is Flegm* settled in the *Kernels*, which if settled in other Parts breeds other Diseases. Now if the *Seventh Sons Touch* remove the Cause, the same Touch would, as all other Remedies do, conduce to the cure of all Diseases proceeding from the same cause ; but this they pretend not to.

The Apostles, who wrought Miracles, professed that they did them not by any Power of their own, but in the Name of our *Lord Jesus Christ*. These pretend other Things ; besides, the Necessity of

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working

working Miracles, is ceased; therefore Miracles likewise.

History tell us, that the Power of *healing the Kings Evil*, was (by the goodness of God) granted to *Edward the Confessor*, and to his Successors, lawful and rightful *Kings* and *Queens* of *England*, to be perform'd by them in the Name of *Jesus Christ*, so long as they remained in the Faith of Christ. Seeing then this Gift was thus given, if other Kings should go to attempt the same, it would be a great tempting of God, in usurping a Power they had not.

Moreover, it is to be noted, that the said *Kings* of *England*, to whom God alone did bestow this great Favour, had it upon certain Conditions and Limitations (as others observe ;) as that it should not descend to their Successors, unless lawful Heirs; nor to lawful Heirs neither, unless they abide in the Christian Faith. Here you see the *Kings* of *Englands* Power is the Gift of God, as is prov'd by undoubted Evidence, and Millions of Experiments, when as our *7th Son Stroker* has no such Evidence to produce. As to his being the *7th Son*, we read no where that God gave such a Gift to him on that Condition; indeed we read, that the *first born* had by God a preeminence given them, but read nothing of the *7th*. As to the Experiments he pretends to, his Title is bad; for the *Kings Evil* appears most virulent in Children and flegmatick People, in whom when they grow older and gain Strength and a greater Proportion of Heat, by Medicines, Diet, or other ways, the Disease wears away as its cause, Flegm, diminishes: now if the *Seventh Son* touch one of these, the Cure (tho falsely) is attributed to him, when, alas, 'tis Nature, called by *Hippocrates*, the *Curer of Diseases*, who has effected the Alterations: And thus much touching the

the *Horn-sucking and Stroaking Deceivers*, who only Suck and Stroak away Mens Money, and not their Distempers.

Some may think that the Tricks I have here expos'd are but so many Reflections on the Actions of my Brethren, Physical Practitioners: but let me tell such, that those who are innocent, have no Reason to imagine such a thing, since I protest, except their own Proceedings confess them guilty, I have no Design to accuse them. Those that are spotless will never blame a Painter for drawing an *Aethiopian Black*, tho one of that Country should prove to be their Neighbour or Friend. As for the Practitioners in and about *Guilford*, they are, to speak Charitably, very Civil Men, who will scarce speak to me if I meet them (as we say) in my Dish. Some that I have characteriz'd, are indeed like Monsters, but seldom seen; nor do I know, God be thank'd, at present where any of them live, tho assuredly such there are; take my Word for it they are no *Non-Entities*, they dwell not in *Spatio imaginario Philosophorum*, tho like Mr. *Aliquis* I represent them as *individua vaga*. But of those Impostors that are common, the chief are Learned Dr. *Covetous*, who, like *Balaams Ass*, cannot speak a Word without an Angel appear, Dr. *Self-Conceit*, Dr. *wou'd be*, Dr. *Mountebank the Itenerant*, Dr. *Stroak all*, Dr. *Suck-Penny*, & Dr. *Charity do no good*; but to conclude, then comes the the old Woman with her Pepper Posset: pray hear her advise as follows, tho' I have told you already that such will be meddling with an Art worse becoming that Sex than a pair of Breeches.

*Here comes a Woman all o'er Charity,
To cure the Sick with mighty Remedy.*

You've got some grievous Cold, alas, (quoth She)
 It lies Sore in your Bones, no Part is free.
 Your Pulse is weak, your Urin's colour'd high,
 Your Nose is sharp, your Nostrils wide, you'll die.
 Doctors talk big of Lapis Lazuli ;
 Of Hiera Picra, Sena, Scammony ;
 Of Rhubarb, Turbith, Jalop, Agarick ;
 Of Tamarinds, and many a Latin Trick ;
 Of Cassia, Cambogy, Mecoacan,
 And such like things almost unknown to Man :
 O monstrous Words ! pray God they do no Evil,
 I fear they'll raise (God Bless us all) the Devil.
 But tush, let Doctors prate, for I have brought
 A Pepper Posset, take it at a Draught,
 A better Med'cine never can be bought :
 From 'Pothecaries Shops and Doctors fly ;
 It cures Colds, Fevers, Stone, and Strangury,
 Agues, Consumptions, Dropsie, Scurvy, Gout,
 And other strange Distempers it roots out ;
 If not there's Danger ; yet before all fail
 I'll have a Candle for you, or Mace-Ale,
 Which is beyond the Antimonial Cup,
 To cure your Malady ; take but a Sup
 'Twill do more good, and is of more Desert
 Than all Hippocrates, or Galen's Art.

The Woman bounc'd, the Sick grew worse and worse,
 They send for Doctors, and the Beldam curse,
 But all too late ; for when grim Death's at Door
 Men send for Doctors, not (as they should) before :
 While Nature's strong, and the Disease but weak,
 They'll nothing but from Silly Women take.

And thus Men lose their Time, their Health & Strength,
 And (as they well deserve) get Death at Length.

Leave off this Madness, Sirs, and timely send
 For him whose Study is the Sick to mend.

Approve

*Approve his Sacred Art, and freely take
 What He against your Maladies doth make,
 God gives the Art, by God the Doctor's blest
 To cure Men, which he that do's is best;
 Then send for him, and wisely Shun the Rest.*

Ita dixit D. Irish.

Now, since there is none so bad but what have something to offer in their own Vindication, my thinks I hear some of them say: Is not all the World a Cheat? and in Proof thereof alledge, that altho our Blessed Saviour said, *Give to Caesar that which is Caesars*, give *Caesar his Due*; yet, quoth they, do not Men daily venture their Lives, and some their Fortunes too, in cheating the King of his Customs, Revenues, Rights, and Prerogative allow'd him by numerous Acts of Parliament, or by hundreds of Years Prescription; while others endeavour injuriously to hinder the Magistrates of Corporations of their Priviledges, Royal Grants of Tolls, payable in many Corporations, by deceitfully bringing in or causing to be brought in Corn in the Week-Days, to the Injury of such Tradesmen as live in Corporations, notwithstanding an Act of Parliament to the contrary, which Act orders the Corn to be brought in only on Market-Days. Nay, say they, do not many Men as far as they are able, (out Wit) as they call it, or chouse People out of their Money by feigned Pretences, and monstrous Promises, affirming, for Example, that their Commodity is good, when in their Conscience they know it to be bad, &c. There are few Vintners but what make
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of their Pump-Water 50 or perhaps a hundred Pounds a Year by mixing it with their Wine, such like deceit is likewise us'd in Brandy, and Vinegar; and every Apothecary makes Profit of his Conduit Water, which to blind the Vulgar, he calls *Aqua Fontana*, this he sells instead of any cold distill'd Water, such as Sorrel Water, &c. Of these you can scarce know the one from the other, and in Truth the first may be full as good for present use. And do not your great learned Doctors bargain with some able Apothecary to give them a yearly Revenue, or as they Term it, Reduct Money quarterly, for directing their Bills to them; those that are at this lay, will be sure never to let their Patients want chargeable hard Nam'd Medicines, till their Stomacks are overcome with the sent of such Drugs, which perfume their Chambers stronger than the Shop from whence they come. Hard Words are as essential to the learned Doctors gain, as to a Popish Priest; for the Doctor by them will pretend to free Mens Bodies from Sufferings and Pains, as well as the other their Souls from the Tortures of Purgatory; the Truth is, they have with both one certain same Effect, which is to cure the Plethory of Mens Purses, by very sensible Evacuations; Let us not wonder then as if such Doctors often hurry their Latine Bills to their Apothecaries, nor if such as carry them give them as loud Praises as the poor Woman did the Mass, when she said, she had heard a rare Incomparable Sermon, for it was all in Latin, Prayer and all quoth she: Trust me, there are not a few who with this simple Woman conclude any thing good, provided it come from the Learned and be in Latin, tho'tis ten to one if many such Sermons and Recipe's were in plain *English*, even an ignorant Woman would.

would have Knowledge enough to know the first not to be worth hearing, and the other more fit to be Thrown to the Dunghil, than so much as given to a sick Horse. To conclude, when with *Latine* Decoctions, Julips, and other strong Sented and hard nam'd Remedies, the Sick are so stult and weakned, that they can swallow no more, nor scarcely subsist longer; then they are pack'd down into the Country to take the fresh Air, where if God's Goodness, through Natures Kindness, do not out-do the Remedies of the learned Quacks, the Patient will be sooner at Heaven than he's aware of. As for *Star-gazers*, we have their Character from the old scolding Woman, who told her Opponent, she ly'd like an Astrologer. It would be too tedious to tell what Errours your learned Dons make in their Judgment on Piss-Pots.

Besides, we have learned Surgeons too, who, thro' Covetousness, side with the Avaritious Doctors; these would be esteem'd Fortunate and Lucky, and indeed they are in getting Riches, more by their learning in cunning Tricks, than any skill they can justly pretend to in Surgery; but those are really Unfortunate, whose Fortune is to come under the Hands of such Covetous, unconscionable Wretches, who know better how to ease their Pockets than their Pains. Such tell Men, that their Maladies or Hurts, are a great deal worse than really they are; and if they be not Dangerous, they can make them so, or at least seem so, by poysonous Applications, or *wake Jack*, as they term it, by which they cruelly keep their Patients from Sleeping, by giving them violent Pain. Next Day Mr. Surgeon is sent for again to give Ease, and to
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be sure, where Money is to be had, their Pains will be intermitted, and they some Times better, some Times worse; but this is certain, the Patient had better endure his first Misery than this tormenting Cure. They always say, the Cure is doubtful; so that if Death ensue, they boast that they foretold it, thus they escape Blame. Tho' they kill, they get noble Rewards, and great Praise, for taking Pains to give Tortures. Chyrurgical Operations are perform'd by Art and Experience, and not by Remnants of *Latine*; for I have seen Operations of this kind done by one that could neither write nor read, which have made the most learned amaz'd, and wonder to see effected. Away with tormenting Medicines, for every conscionable and good Surgeon will use the gentlest means to ease his Patients, and give good Words to encourage them, and be as quick in curing as is possible with Safety. He will not, as we say, set it back, for Fear when he wou'd, it shou'd not be in his Power to put it forward; for that the Power of healing is in Gods Hand, whose Instrument Man is. 'Tis God's Will we should do our best, and God's Will ought to be done, and not the Intrest of the Surgeon only sought.

Again, do not some Country Gentlemen pretend to have great Knowledge in these Secrets, and Ape the aforesaid learned Doctors, writing *Latine* Bills for his poor Neighbours, who carry them to the Apothecary; the Apothecary cries up the Virtue of the Gentleman's Physick above any Doctors, because he gets more by the Bargain; and when this Gentleman comes to the Town, the Apothecary
treats

treats him with generous Wine, and 4 or 5 Guinea's to buy a pair of Gloves with. Nay the Country Man brings Grist to his Mill too, for his presents are the daily Furniture of this charitable Gentleman Doctors Table.

To conclude, some of the Quacks argue thus: All equal Offenders ought to have the same punishment; therefore if we get a lively-hood by our Art, why should we be accounted ridiculous Quacks and Cheats, when all the Learned are no better than what we are falsely call'd, if rightly understood. I think, say they, we may all shake Hands, for we have as good Reason to get a Penny as they, if all err, let us be sent all to the College of Physicians Labatory in *Warmick-Lane* at *London*, for those Dons to extract the best of us out, and then no doubt, but for a little Money, they will tolerate some choice Sparks to serve the Country. [But since a Reformation of this Nature is not likely, let every Man follow the Dictates of his own Will and Way without Interruption, tho all his Feats are done by two or three Ingredients.]

But my constant Advice and Practice is, as much as I am able, to root out the Causes of Diseases, without Delays or Deceit, for that I know, when the Cause is taken away, the Disease will vanish, and then Nature will do the Rest quickly in a wonderful Manner, to the Glory and Honour of God. Some may ask, why do not then all the Learned follow your Directions. I answer, because they love to make the

the most of every Patient. And this I hope will be Satisfactory to all honest and well meaning People, if they diligently mind what their true Friend and Country-man has discover'd to them herein.

Lastly, Since I have been upbraided for being the Son of a Miller, let me tell how the profession has been honoured by the renowned and charitable good Works of a Miller, called *William of Wickham*, sometime Bishop of *Winchester*. Likewise, is there not in an honourable Person of Qualities Coat of Arms, three Mill Picks; then if this Person of Quality, think it no dishonour to have a Tipe of his Ancesters honourable Profession in his Escutcheon, why should I take it ill when they call me the Son of a Miller, thinking thereby to make my Works, or Advice, seem of no effect; but let them know, the two Mill-stones, represents to us the World; the under-most always lies still, like the Earth; the upper-most always runs round, like the Revolutions of this World, whilst the Clack goes like the Tongue of the People; and when they are worn out, up goes two more; the under-most representing such as lay unmoveable in the Grave, the other running a top of them like the living. Remember there must be two Mill-stones to grind Corn for Mans nourishment, and without the use of them we cannot live. And thus the World runs round.

But some may say, why do I trouble my Head with these Physicians, whose Covetousness, or Laziness, or both, or something worse, Pride and Ignorance, will not suffer them throughly to study those things
which

which are essential to their Calling. I answer, 'tis true, and so for the future, I will be silent, for their fall is approaching, if Pride be a Prognostick Sign of Ruine, and a haughty Mind of Destruction. As to my self, I refer my Practice to the Censure of Dr. *Experience*, while others are for the erroneous Dr. *Speculation*, or Dr. *Fancy*. 'Tis true, we differ, and who can help it; for we must consider the whole Creation, tho' compos'd by the Power of an all-wise God, consists of Discords. Thus *Astrologers* observe a Friendship and Emnity amongst the Stars; for a fiery Constellation and a watry one, say they, are contrary each to other: If you would know more of this, Consult Mr. *Lillies Introduction*, and Mr. *Ramseys Astrology Restored*.

As to Dr. *Speculation*, all his Skill lies in his Book, none in his Head; but (*Charta cadant*) Books may be lost; then why should not we rather store our Heads than our Pockets with Knowledge, be studious to remember, and diligent not to forget; for 'tis what the Doctor has in him, and not what's without him, that can tell with certainty what will do the Patient good.

Many Physicians (as I have said) love to cramp Mens understandings with hard Words, when if they did, as I do, write in plain Terms, they could not make silly People believe Wonders; but then their *Diana* would go down. It was a Custom in *Italy*, and now is in *France*, for Physicians not to deny going to the poorest Sick, if they had but their Fee given them, which was but 1 s. 6 d. but if he carry'd (as oft he did) an other or two with him, then he had, if the Patient would give it him, *Half a Crown*;

a Crown; and if he carry'd 20 Scholars he had no more, for 'tis the Custom there for the experienc'd Doctor thus to instruct his Scholars, who intend to be Physicians, in giving Judgment upon Urine and on the Symptoms of the Disease; by both which he taught them to foreknow the Continuance and the End (as to Life or Death) of the Sickneſs, and likewise to understand how and which way the Disease opposeth Nature. 'Tis this Friendship and Society that makes the *Italian* and *French* Physicians able Men, and 'tis thro' the want of this Society and Friendship amongst the *English* Doctors that so many of them die Dunces, who, when living, were by the Simple counted able Doctors, tho' some of their fellow Practitioners knew, and therefore honestly said, the contrary.

For my Part, I am willing to promote here to my Power, the commendable Society and Love now in use amongst the *French* Physicians; but alas! there is little hopes that my friendly Attempts will succeed with those who are so uncivil they will scarce speak if I salute them, I deny the right Hand of Fellowship to no Man; for I love Peace and Concord with all Men.

To conclude, if the People could but rightly judge of Practitioners, we might hope that a knowing experienced Physician would be more valued and get a better Fee, than a Proud, Swearing, insulting, domineering Doctor.

Now

Now, my Advise is, that all honest People would avoid the dealing with any of these dangerous Pretenders, by adhearing to the Prescriptions of Experienced Physicians, who are the only Men to be confided in.

Finally, I give the Honour of the Success of my Labours unto God Almighty, who restores all the Afflicted, if it be his blessed Will, to perfectness of Health, stability of Strength, chearfulness of Mind, and liveness of Faith, purely out of his free Mercy and Bounty.

Lastly, I heartily wish that when this our precarious Life is ended, we may all be Elevated to those higher Orbs and Heavenly Mansions of inviolable Happiness, where the Sun shall be no more our Light by Day, nor the Moon by Night, but the Lord our God remain our everlasting Light and Glory, Amen.

This Reader, is the daily Prayer of

Your true Friend and Humble Servant,

D. Irish.

David Irish,

Practitioner in Physick,

His Advice concerning Melancholy,

Phrensie, and Madness.

I Purpose, dear Countrymen, in this Discourse, to shew the difference betwixt *Phrensie*, *Madness*, *Melancholy*, and a *Distressed Conscience oppressed with the Sense of Sin*, with many other things not unprofitable for thee to *Read*, nor unbecoming me to *Write*.

Before I define *Melancholy*, for the clearer understanding of that wherein I mean to Instruct you, it will be necessary to set forth the diverse acceptations of the word *Melancholy*, which therefore is very equivocal, for that under one name it is so differently apply'd, that it requires several Definitions according to its diversity of Significations. Sometimes it signifies a certain fearful disposition of the Mind deviated from Reason, and sometimes an humour of the Body commonly taken to be the Cause that the Reason is depraved through fear.

This

This *Humour* is of two sorts, *Natural* or *Unnatural*, *Natural* is either the grosser part of the *Blood* ordained for *Nourishment*, which through too great Plenty or immoderate Heat, overchargeth the *Body*, and yieldeth up to the *Brain* certain *Vapours*, whereby the *Understanding* is obscured, or else is an Excrement ordained to be Emitted out of the *Body* through so many alterations of *Natural* Heat and variety of concoctions, having not a drop of nourishing Juice remaining, whereby the *Body*, either in Power or Substance, may be Relieved.

If this Excrement keepeth within Bounds, it produceth less inconvenience or trouble to the *Body* or *Mind*; but if it corrupt or degenerate further from it self and the quality of the *Body*, then Perturbations and Passions are more Vehement, and do so outrageously oppress and disturb the sedateness of the *Mind*, that all the organical Actions thereof are mixed and affected, (I had like to have said infected) with *Melancholy-Madness*, and *Reason* thereby is converted into a vain fear, or becomes a down-right *Desperation*; and now the *Brain* is quite alter'd in its Complection, being as it were transported into an Instrument of a different nature from what it was at first; and I have observed, that these Humours do according to the diversity of their settling, fill the Patient with diversity of Passions, and no wonder since thereby they diversly affect the understanding. In a word, they strangely alter the natural Inclination and Affection, especially if by corruption of Nature, Education or Custom, the Party be rash and hasty.

The *Unnatural* is an humour arising of the *Melancholy* before mentioned, or else from *Blood* or *Choler*, totally changed as it were into another Nature by an unkindly heat, which violently turneth these humours

that before were obedient to Natures Government, and by her kept in good order and *decorum*, into a quality wholly repugnant, whose substance and vapours gives such annoyance to all parts where it passes or is seated, that it makes strange alterations in Mens Actions, whether they be *Animal, Voluntary, or Natural*, not depending on our Will.

And here observe, that all Actions proceed from some faculty, and that Man being composed of Body and Soul, has two sorts of Faculties, *viz. Corporeal and Spiritual*, the Corporeal faculties are such as belong to Man, as he is a living Creature, and are common to him and even to Plants, or else are such as belong to him as he is a sensitive Creature, and are common to him and Beasts.

The faculties common to Man and Plants are three, *First*, The *Nutritive*, by which he is nourished, and converts Aliments into his own Substance. *Secondly*, The *Auxtritive* faculty, by which he grows bigger. And *lastly*, The faculty of continuing his *Species*, by which in his Off-spring his Nature as Man is preserved or continued.

The faculties common to Man and Beast are three, that is, *Sense, Appetite, and Power to Move*. *Sense* is twofold, *External and Internal*. The Spiritual faculties of Man, which are peculiarly proper to him as Man, are three, *Understanding, Will, Memory*. Now, the Humours before mentioned, make strange alterations in Mens actions, from what faculty soever they proceed.

As to the Definition, or what *Melancholy* is, as was hinted before, the things being divers, though the word be the same, yet the Definition must be diverse also; Therefore *Melancholy* is of the *Humour*, or of the *Passion*: The Humour is either a *Nutritive Juice*

or an *Excrement*; at this time then I will define the Humour to be no other than that part of the Blood which naturally is more gross than all the rest; and the *Excrement* to be the superfluity of the same, which if it putrifie, assumes a far different Name, Temper, and Nature, commonly called *Black Cholar*.

The *Melancholy Passion* is a doating of *Reason*, occasioned by vain fear, procured by the prevalency of the *Melancholy Humour*: We divide this Disease into *Melancholy Cephalick*, and *Hypocondriack*.

A *Cephalick* is when the disorder has its Residence about the lower part of the *Abdomen*, the *Brain* is chiefly affected, which being disturbed, Men frame strange Fancies, and monstrous Idea's of things; all *Melancholy* people are extraordinary fearful, sad, and unactive.

According to the order I have observed in dividing *Melancholy*, it remains that I now speak of that which is called *Hypocondriack*, which, for the most part, renders those Afflicted therewith, more stupid than any other sort doth, insomuch that they are many times depriv'd of all Sense and Motion: This sort proceeds from *Flegm* obstructing the *Hypocondria* and *Spleen*.

Hypocrates asserts, that the Soul in this Distemper is distinctly affected with the weightier matter within, and so neglects the *Bodies Motions*, by reason of the *Brains stupidity* through the aforesaid *Humour*.

If the *Brain* be hurt by Communication from or by the *Spleen*, *Hypocondria*, or *Womb*, then the *Melancholy Humours* are gathered there, and then the symptoms commonly are gathered from the Parts affected, as it appears in Child-bearing Women whose *Lechia* are stopt, or in Maids when their Terms do not flow, the *Blood* is spoiled and becomes more *fixt*, and is turn'd into

into a *Melancholy Dyscrasie*, and that by this means this Distemper arises, for which reason the Ancients blame the *Spleen*; but our Opinion is, that rather the *Morbid Sourse* than the Disease it self lies there: The Famous *Willis* thinks that both the *Heart* and *Brain* in this Case are affected; and some think the *Corporeal Soul* to be the Subject of it. *Helmont* thinks it lies out of the *Brain*, and is in the *Præcordia*, and about the Mouth of the *Stomach*: Our own opinion in short is, that it has its Residence in the Globous frame of the *Brain*, which being the principal part and fountain from whence the *Animal Spirits* issue out into every corner of the Body; if they be *dull, languid, and unactive*, the *Hypocondria, Spleen, Liver, Pancreas, Mesentery, Womb, &c.* being thereby deprived of their *Firmentations* must needs suffer, and be receptacles of latent Evils.

The causes of excess of this *Humour* are divers, and all (except it be received from the Parent) spring from fault of *Diet*; now, altho' Meats and Drinks chiefly do yield matter to this *Humour*, yet, besides we may add the *Complexions* inclining to such *Temper*; 'Tis also encreased by *Perturbation of Mind*, by the *temper of Air*, and kind of *Habitation*; and that *Humour* which otherwise would yield a *nutritive Juice* of the best sort, by these occasions is turn'd into these *Dregs of Melancholy*. To conclude, if either *Humour* or *Excrement* should have part in moving the *Affections*, no Counsel of Philosophy, nor Precepts of Wise Men, are comparable for calming these raging Passions unto the Purging Potions of Physicians; and in this case several use the *Ellebores of Anticera, Scammony, and Colycinthy of Spain*, together with the *Rhubarb of Alexandria*, but I have far better Remedies than some of them, which my long Experience avoucheth to be almost Infallible. There

There are several that pretend to cure *Melancholy* and *Madness* as well as other Distempers, but I shall not so mispend my time, as to give an account of such Hare-brain'd fellows, whose shallow Capacities and short Experience are unable to fathom the depth of such a *Chronick Distemper*, but allow every Sect to follow their own Doctors Dictates, notwithstanding there are *Hippocrates* in Arts as well as Religions. But this by the by. Now to my Subject.

This *Melancholy* and *Excrement*, let me tell you, is bred of *Melancholy Juice* drawn off the *Milt* out of the *Liver* by a branch of the *Porte Veine*, wherewith being nourished, it rejecteth the rest as meer *Excremental*, and voideth part into the Mouth of the *Stomach* to provoke Appetite and Hunger, and passeth the other part in some Persons by the *Hæmorrhoid Veins* into the Siege: It aboundeth there when it is hindered of such passage as *Nature* requireth, or else by feebleness of the Part it is not able either to suck the *Melancholy* from the *Blood*, or discharge it self into those passages which *Nature* has thereto ordained; such are always very *hungry* and *lean*.

This Member (I mean the *Spleen*) of the whole Body is greatest and worst favoured to behold, black of colour, and evil favoured if tasted, and giveth a manifest sign of Natures strong desire to that whereto it is most like: Hence the *Spleen* delights more in, and is better pleas'd with these muddy dregs, than it would be with purer and finer Blood, which if it should be offer'd to other Parts, they would abstain, except great want so far overcame their aversion as to make them entertain a little of it. Thus much of the cause of *Natural Melancholy*, both *Juice* and *Excrement*; it remaineth next to shew, what the *Humour* is which raiseth this or any else called by the Name of

of *Melancholy*, and also to shew what *Burnt Cholar* is, and causes thereof.

That kind of *Melancholy*, called *Atra Bilis*, comes by excessive heat of the Parts where it is engendred or received, whereby the Humour is made so *addust*, that it becomes of such an *exulcerating* and *fretting* quality, as to wast those parts where it lighteth. This most commonly ariseth of the *Melancholy Excrement* before spoken of, and divers times of the other thick part of *Blood*, as also of the *Cholar* and *Salt Flegm* which contract such *heat*, partly by distempers of the *Body* and partly by *Putrefaction*, which produceth an humour breeding most terrible accidents and pains to the *Body*, which the *Melancholy* and *gross Blood* doth more forcibly procure, because the grosser the substance is into which it is received, the more violently it consumeth. *Cholar* being by Nature of the hottest temper, carries with it more degrees of heat than the other Humours.

Now to know whether the perturbations rise of the *Humour* or not: The perturbations are taken commonly to rise of *Melancholy*, *Cholar*, *Blood*, or *Flegm*, therefore we call Men of a hasty disposition, *Cholerick*, those of sad dispositions *Melancholy*, those of heavy and dull *Flegmatick*, others of merry and cheerful *Sanguine*.

Melancholy differs from *Phrensie* and *Madness*, tho' in some respects they are near a Kin, for they all disturb the Reason; they differ thus, a *Phrensie* has always a *Burning Fever*; those that are taken with this Disease are so *Mad*, that they furiously fall upon any body, and it is strange and admirable they do not destroy themselves, so exorbitant is the Malady; and such was their Infirmary spoken of in the Scripture, *Mat. 8. 28. 24.* They spare not their Parents, nor their

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their best Friends, but are often most of all inveterate against them, and 'tis no wonder, since they bid defiance to self-Preservation (the oldest Principle of Nature) that they often attempt to lay violent hands upon themselves, therefore great care ought to be taken of them: They are usually Untractable, Talkative, with strange Gestures, as Jumping, Singing, Dancing, and Antickly tossing their Heads, writhing their Bodies, and generally look Surly and Haughty, yet sometimes they will seem Mild.

The common symptoms which attend most *Mad* people, are constant Watchings, and a prodigious *Herculean* strength; they can endure the greatest *Cold*, *Hungar* and *Stripes*, without any sensible harm; they sometimes *Swear*, *Shout*, and on a suddain make strange *Noises*; they play *Apish tricks*, often pulling their own *Hair*, tearing their *Cloaths*, breaking their *Windows*, &c they are strong and never tired out, are often muttering something to themselves as if it were about great matters; they are sometimes too *Merry*, and often too *Sad*, they sometimes *Laugh*, and sometimes *Cry*, and are fearful where no fear ought to be, and on a suddain become *hasty*, *frappish*, *angry*, *boisterous*, breaking their *Chains* and *Fetters*, beating to pieces *Walls* and *Doors*, nay, every thing that stands in their reach to be sure goes to wrack when their surly Fit is upon them; tho' they sleep little Day or Night, yet are they incredibly strong; they are very turbulent in their *Anger*, showing much fierceness, brawling, shouting, and frame dreadful looks by reason of the fiery strength of the *Animal Spirits*, which darts vigorously thro' all the *Pores* of their distempered Body; hence also it is that they can endure the severest *Cold* (tho' stark Naked) without the least concern: Some say they are not sensible of
Cold,

Cold, &c. because (as they imagine) the Soul is so busie within, that it does not attend to what is of less concern without, neither do they scarce perceive any inconvenience by such things as much annoy others; sometimes they are as Savage as Wild Beasts, their Eyes look Stern, big, and attentive, and they are ever contriving some Mischiefe, because the *Animal Spirits* pass furiously through the *Brain*, by reason of which, they are sometimes so *Mad* as to reproach and Curse themselves and others, at such times they ought to be Fetter'd.

Madness often derives its *Origen* from the extravagant height of some *Passion*, such as *Fear*, *Love*, *Ambition*, *Covetousness*, *Care*, *Study*, &c. *Helmont* says, it proceeds from *Agony*, *Fear*, *Wrath*, *Envy*, *Ambition*, *Love*, *Pride*, great *Study*, *Care*, *Shame*, &c. The *Mad* people are frequently solicitous about Matters above their reach, or about business that no ways concern them. Lastly, Some are prone to *Venerie*, delighting much in Company, &c.

The *Melancholy* person walks in obscure places, is sad and heavy, oft mused, imagining and speaking many ridiculous things, but usually fixes upon some trifle; he will not be perswaded from what he fancies, for tho' he fancy himself a King, a Prince or Prophet, or indeed any thing else, he will industriously imitate the Person or Character he puts upon himself. Some that are afflicted with *Melancholy* are weary of their Lives, have ill thoughts, talk idly, or without any order or coherence; they also take pleasure in Solitude, are subject to Weep, and are often taken with a suddain dislike of what they formerly much affected; they are so jealous, that they think every body cheats and lays snares for them; they are afraid of being Poysoned, their sleep is but little, and much troubled

troubled with strange frightful Dreams; some have a silly foolish Laughter; and these are the most general Signs.

But to lay open all the Symptoms and their Causes, would take up too much Room; they ought to refrain from Wines, Spirits, and hot Cordials; likewise strong Beer is hurtful, tho' they complain of a coldness in their Stomach or elsewhere, yet such liquors must be deny'd them; and indeed as to strong drink, I would have all Men remember the Ancient observation of the Heathen, in drinking to the Honour of their Gods; the first Bowl was, they said, to *Jupiter Olympus*, the second to the *Heroes*, and the third to *Jupiter Sospiter*: Or take it thus, The first to their *Health*, the second to their *Friend*, and the third to their *Rest*; what was more than this they reckoned Madness, and injurious to their Health: In like manner we Physicians usually attribute the first Glass to the quenching of our *Thirst*, the second to *Pleasure*, the third to *Drunkenness*, and the fourth to *Madness*; but if they drink more, you need not doubt but they'll make as bad a Bussel and Noise as the loudest graduate in *Moorfields College*, *alias Bedlam*; for as a loaded Ship in a great Storm when the *Pilate* is a Sleep, or when her *Rudder* is lost, cannot *Steer* right, so those that have their *Senses* overwhelm'd with *Wine* or other strong Liquors, or their *Minds* oppress'd with strange imaginations and disorders, run against the *Rocks of Folly*. 'Twas *Pythagoras* his Opinion, that all disorders of the *Mind* or *Body*, are so many causes of *Madness*: Therefore let all People endeavour to be moderate in all things, as well in all kinds of *Studies*, as in *Meats* and *Drinks*, which supply the four *Humours* of the *Body*, for if any of them do super-abound, Diseases follow at best, if not some sort of *Madness* or other.

For

*For 'tis no Wonder if that Liquors can
Transform and Change the fickle mind of Man.*

As the ordinary cure of all Diseases and ways to help Infirmities, are to be begun with removing such Causes as first procured the Malady, even so the first thing to be done in restoring *Melancholy Men*, is to fortifie the *Brain* and *Heart*, and so bring them to a better state of mind and chear, and this is to be effected by removing such causes that first procur'd their Indisposition; but for perfecting the Cure, if those that are Afflicted with this or any other Disease, desire a Physitian that will truly and justly proceed in the Cure of what he undertakes without any fraud, this is then to certifie such, That if they think fit to make use or choice of Me, I will honestly and expeditiously do my endeavour to restore them to their former state of *Health, Strength, and Tranquility*.

But now it is time to shew the difference betwixt the aforesaid *Melancholy* and a *Distressed Conscience*; First then, whatsoever molestation ariseth directly as a proper Object of the Mind, the same is not in that respect *Melancholy*, but hath a further ground than *Fancy*; and if the Molestation proceed from a consideration of things done that are really sinful in themselves, such Trouble has its *Origen* from *Conscience*, condemning the *Guilty Soul* according to those Engraven Laws of Nature, which no Man is void of be he never so Mean, Illiterate, or Rude: This taketh nothing of the Body, nor intermeddleth with Humours, but giveth a direct Wound with those fiery Darts, which many thus Afflicted most sensibly feel and complain of. Nay, This Infirmary is of so great

a Latitude; since all Men are Sinners, that there is none but what, more or less, betimes labour under it, and some being highly culpable of the breach of Gods Laws, incur the Punishment of Condemnation, and thro' the sense of that miserable Condition, fall into deep Despair: Such say that they feel the Wrath of God kindled against their Souls, their anguish of Conscience is so intollerable, that they find no releasement tho' Prayers and Supplications are made unto the Lord for them, by reason that in their own aggravating Judgment they stand as Reprobates to God, as excluded from his Covenant, and void of all hopes of inheriting the Kingdom of Heaven, and rest assured, that the termination of their Life will be the beginning of a Condemnation which will never have End.

I pray you, dear *Melancholy Christian*, consider Gods Mercies of old, and your own former Experience of his Favours; call to mind those holy Testimonies of Election, which no doubt but some of you have in times past found in your selves; this done, consider whether you are not under some Temptation, than (as you imagine) Gods Anger; for Satan tempteth us in the very utmost recesses of our hearts; for he being a Spirit, it is not to be doubted but that he hath a Spiritual access into our Spirits to trouble them, and disorder their Operations by a spiritual or subtile Conference, whereby he bears too great a sway in them; this may seem the more probable, because 'tis observ'd, that these in this sad Condition alter the Accent of their Speech, and shew great disorder in their discourse, it being far otherwise than what it was before. Nay, it may seem that their whole Nature is at Satans beck, and their utterance wholly as he suggesteth; but as to these Speculations, and

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further

Instructions in this matter, I refer you to the Judgments and Resolutions of Divines, whose Province it is to consider, and who no doubt will put you in mind how the Spirit of God calleth Satan the Tempter, the Deceiver of the World, the Accuser of the Faithful, the Dragon and Old Serpent; and in fine, a Lyar, and the Father of Lyes.

Now, if the condition of your Affliction be only some kind of Temptation, which I doubt not but to make manifest and plain, then ought you to esteem of your Case as more Comfortable than thro' Error you do, and to attend with Patience the Issue, which in such as have been in like Circumstances, have afterwards given evident Testimonies of Salvation: Nay, such have not only felt a spiritual Joy and Comfort in themselves, but in the end, have also become able to confirm others, both by their own Examples, and words of great Consolation from their own Experience; besides, in all kinds of Temptations there is hopes; Examples of a good Issue are frequent in each kind: Yea, tho' the Corporeal inhabiting of Satan is the greatest and fullest of Terrors, yet the Evangelists testifie of many that have been Dispossessed by the Power of Christ, which Examples are writ for our Instructions against the like Afflictions, which are Tryals only for a Time. All God's Children have their Salvation founded upon his Eternal Decree of Mercy towards them, 'tis Published by the Preaching of the Gospel, and is Written and Sealed in the Hearts of his Chosen by the power of the Spirit of Adoption, which cryeth, *Abba* Father, and testifieth in Measure, to some more, and some less, according to the Dispensation of Grace. There is no evident and undoubted sign of Reprobation in any while they live, (because they may Repent) only that Sin which is called

called the Sin against the Holy Ghost is not Pardonable, and for which the Apostle forbids us to Pray.

This Sin against the Holy Ghost, Divines expound to be an open wilful Apostacy from God, with a malicious hate against the Profession of his known Truth.

Next unto this Sin is final Impenitence, which cannot be known till Death makes shew thereof, and cuts off all time of Repentance: The first Example of this kind was *Cain*, who complained that his Sins were greater than he could bear: Such also was the anguish of *Esau*, when he found no Repentance after he had sold his Birth-right. *Saul* (if not a Reprobate) yet was Possessed, for the Lord sent an Evil Spirit to encrease his Torment; but *Judas* was wholly given over to Satan: This notorious Traytor, this heinous and despairing Sinner before mentioned, Executed that Punishment upon himself which all Traytors deserve; he took the Revenge due for the Betraying of Innocent Blood upon himself with his own hands; and all whose Consciences are loaden with grievous Crimes, feel the punishment they Merit in their own Hearts, and many times are driven to cruel Despair, than which nothing either more dishonors God, or prejudices Man. Also the Prophane People of the World, that either know not Christ, or know him in vain, outward Profession only; if they finally continue patterns of Iniquity, they will prove in the end dismal Examples of God's Vengeance: But, if the greatest Offender Repent, and turn to the Lord, he will with Arms of Mercy receive and embrace him.

Therefore, do works worthy of Repentance, and beware you think no Sin greater than God's infinite Mercy, since that Sin which is Unpardonable,

is only known to him from whom nothing is hid ; hence in this as in all Mysterics, 'tis the best way to acquiesce, and not to search into them further than God hath Revealed, by whose Oracles we are inform'd, that only one kind of Sin cutteth off all hopes of Salvation, because it is of such a Nature, that it closeth up the Avenues of Repentance, being the height of all Iniquity, even equal with that of the Devils themselves, who are shut out of God's favour for ever.

Now let us seriously consider, whether you have sinned against the Holy Ghost or not, which if indeed you have, as your humour would lead you, where is the Renouncing of God's Religion which you have hitherto profess'd and heartily embrac'd ? where is that Malice which procured this mischief ? what Persecution have you in word or deed raised against the Truth of God's Word ? what Sword have you drawn against it ? what Volumes have you Writ against sound Doctrine, with a known and resolute opposition to your own Conscience ? if your humour be not able to alledge such Testimonies against your self, what have you to fear since this alone is thought to be the Sin against the Holy Ghost ? Though it is not certain (since God has not any where Revealed) what particular Sin it is, therefore be not too Cruel to your self, least by final Despair, you prevent that Mercy you may, by a timely Repentance, obtain.

Therefore, dear *Melancholicks*, I pray give over these imaginary conceits of distrustful and dangerous prejudices against your selves, and prepare your hearts to receive the Comfort which the word of Promise ministreth unto you : Remember that our Perfection lieth without us, even in that unspotted Lamb Christ Jesus,

Jesus, whose Sacrifice is all-sufficient for all kinds of Sin. This Perfection we are to hope for, and attend the consummation of the rudiments of Righteousness: This, and the advised consideration of God's Promises in his Word, with means used, might easily deliver you, and you may again (as *David* was) be restored to the wonted Joys of the sweet Mercies of the Lord.

ADVERTISEMENT.

This is to inform all Persons whom it may concern, That *D. Frish* doth and will (if God permit) instruct his Son in the best and speediest way of curing *Melancholy* and *Madness*. And likewise, those *Lunatics* which are not Curable, he will take them for term of Life, if paid Quarterly; such, and all others, he takes on Reasonable Terms, allowing them good Fires, Meat, and Drink, with good attendance, and all necessaries far beyond what is allow'd at *Bedlam*, or any other place he has yet heard of and cheaper, for he allows the *Melancholly*, *Mad*, and such whose Consciences are Opprest with the sense of Sin, good Meat every day for Dinner, and also wholesome Diet for Breakfast and Supper, and good Table-Beer enough at any time: They have also good Beds and Decent Chambers, answerable to their Abilities; all which necessaries are daily allow'd and given them according to agreement during the time agreed for; they are all carefully look'd after by himself at his House in *Stoke* near *Guilford* in *Surry*, being a pleasant place and good Air; and such as please to be at *Thorp*, his Son looks after them by his Fathers directions, who comes every *Tuesday* to see them,

them, and instruct his Son in the true Method of curing such distemper'd People.

Note also, That at *Thorp* any person may have at any time *D. Irish's* Medicines of his Son for any Distemper incident to Men, Women, or Children, at reasonable Rates, and every *Tuesday* they may there also have *D. Irish's* Advice.

The Conclusion of this Treatise.

I shall not here give you an Account, *dear Countrymen*, how to go through with the Cure of *Melancholy* by Medicines and other Means, which I daily experience to be successful, because I have no other Maintenance but my Practice, therefore I shall conceal these Secrets, and will not impart them to any Person whatsoever save only to my Posterity, to whom, if God send Life, I intend to make expert in the Cure, not only of this, but of all other Diseases. But as to you, my intention was not to make you a Physician, or to give you a Warrant to adventure upon Practice, as those do, who attempt to Cure diseases, by taking Medicines upon trust out of any Book they meet with, many of which Medicines are really insignificant or hurtful in most cases, and many of them tho' good, yet are not so to all; for Medicines are like a Tool or Instrument of the sharpest Edge, which if not wisely guided or handled with the knowledge, dexterity, and judgment thereto belonging, they may bring Death instead of Health; but if wisely Administred, they will either restore or preserve Health; therefore Men are not to be admitted to administer Physick who have no lawful Call thereunto, no, the Physicians hands should be washed pure and clean in the waters of Understanding and Wisdom,

dom, before they meddle with the hidden Mysteries of Physick. There are too many leud cozening Varlets which feed upon the simplicity of the ignorant, and make the pretence of Physick the cloak of their Idleness; these knowing nothing themselves, venture their Patients Lives and their own Credit, upon unknown and unexperienced Receipts, which yet they boldly Administer, and with them undertake to cure any Disease tho' ignorant of the Nature of the Physick, and of the disposition of the Body or Part whereto they apply it; yet alas, many apply themselves to such, before they will take the Advice of able and experienc'd Practitioners, which indiscretion often turns to their great Peril, many loosing their Limbs, Health, and Life, by such Mens ignorant proceedings; when as on the other hand, we see by the goodness of God, with the discreet applications of knowing and honest Physicians, many reap great benefit, being by them wonderfully restor'd to their former health and strength. The right Physician is indeed made of God for the health of Mankind; therefore take courage, for many have been restored to their former State which lay long languishing under the pressure of such most deplorable Distempers as might be counted incurable; therefore, you that are any ways by Sicknes sore afflicted, ought not to despair, nor distrust God's ability, with means used to restore you to Health and Peace of Conscience; and when (by God's Blessing on Man's endeavours) you are Recovered, let it be your Care to keep your self void of Offence towards God and Man, 'till you put on a glorious Immortality.

In fine, as for my self, I humbly desire of the Lord to help me while I am here in these lower Regions, amidst such boisterous Winds and Weather, to en-

dure all with a Patience becoming a Christian Physi-
 cian, and in all things to obey his Divine Precepts,
 that when my Soul shall be freed from the Prison of
 my Body, she may also be freed from all Sufferings,
 and translated to the happy Mansions of my God, to
 which those Vapours that cause these Storms and
 Tempests can never ascend; there all Tears shall be
 wiped away from my Eyes, and my present Sorrows
 turned into Joy: There, O Lord, thou wilt give me
 Beauty for Ashes, and the Garment of Gladness for
 the Spirit of Heaviness; and put after all my many
 and grievous conflicts with the World, the Flesh, and
 the Wicked One, a Crown of Glory on my Head,
 a Song of Triumph in my Mouth, a Palm of Victory
 in my Hand, and so to Reign with Thee for ever and
 ever. *Amen.* To which happy State, that all Men
 may Arrive to, is the daily and fervent Prayer of,
 kind *Reader*, and loving *Countrymen*,

Your Faithful Friend,

and Well-wisher,

David Irish.

David Irish,

Practitioner in

Physick & Chirurgery,

H I S

Missellany of Pious Discourses.

Gloria in excelsis Deo,
 Glory be to God on High.

I Here purpose to give a short Explanation of the Great, Infinite, and first Being, who Named himself *Jehovah*, and whom we call God; he told *Moses* who he was, and what he should call him, and agreeable to the Stile of *Moses*, we have an account of him, *Rev. 1. vers. 8.* He is the only true Eternal God, who was before all things, and gave Being to all things; he is Everlasting, and hath his Being of himself; from him all things receive their Being, and in him they End, saith the Lord, *Which is, and which was, and which is to come, the Almighty.*--- Had he not Named himself, Man could not have told what Name to have given so incomprehensible a Being, *Who made all things by the Power of his Word,* See *Gen. 1.* Man

Man as well as all other Beings, had his beginning from God, who is the Divine Author of Heat, Light, and Life in all Creatures whatsoever, whom he still preserves and governs in their wonderful Frame and Order; he being only Infinite, Eternal, and all Potent, far above all things that Exist or have Being; it follows (since nothing finite can make it self) that all Finite things are the effect of his Omnipotent Power; *For without him* (saith the Sacred Pages) *was not any thing made that was made*, Joh. 1. Gen. 1. where we are told, That in the beginning of Time, the Holy and undivided Trinity, God the Father, Son, and Holy Ghost, made the intire and Beautiful Machin of the World, by which word, *World*, is meant both the Heavens, Earth, and Elements, together with all their Furniture (if I may so speak) and Inhabitants: He made all Animals by Pares, that from them others might derive their Being. The Heavens (as many believe) were made incorruptible, and are ordain'd for the Throne of the most High, for whom the Earth is ordain'd a Foot-stool, and all that God made he approved of as good, *Gen. 1.* yet some part of his excellent Handy-works soon degenerated from the perfection of their Original state and became bad, therefore he prepared Hell for *Lucifer*, the Prince or rather Ring-leader of the Defection of the wicked Angels, and their Successors, False Prophets, and Evil Doers: After this, we read our Saviour prepared a place of Honour for his Saints, where the Spirits of the Righteous are made Perfect, and Reign with him. God created the Angels to wait upon, and attend him their Maker; but *Lucifer's* pride made him uneasie, even in the happiest of Created conditions, to humble whom, God commission'd *Michael* the Arch-Angel, to expel him from the Sacred Mansions

Mansions of God's Holy City for his ambitious Rebellion: This was quickly done, for the Loyal Champion hurry'd the Rebel into the lowest Hell; and in a word, clear'd the Palace of God from all the ungrateful Confederates, some of whom it's thought remain in the Airy Region, for which reason, perhaps, *Lucifer* is called the Prince thereof: Others of the aspiring Legions are debased, and Rove to and fro, up and down the Earth, seeking whom they may Destroy: Others were doom'd into the heart of the Earth, which in an especial manner is called Hell, where they remain Tortur'd and Tormenting all Evil doers that are Eternally lost for their Iniquities. Finally, as for *Lucifer* himself, he is reserv'd in Chains in the River *Uphrates* till the day of Judgment, and then with all his wicked Agents, will be hurried into the most dreadful Burning Lake.

God created two great Lights to give light to the Earth, and made Stars without Number to adorn as it were the out-works of Heaven, all which, in pursuance to God's command, run the course he at first appointed them. In short, all Creatures which (if I may so speak) people the Elements, are the handy works of God: Man, tho' the chief, yet, perhaps to teach him Humility, was made of the mould of the Earth, and as some think, *Adam*, the first Man, was made on a *Friday* about 3 of the Clock in the Afternoon, and out of him *Eve* his Wife, who bare several Children; and here I cannot but observe, that the first War was about Religion, for *Cain* slew his Brother *Abel* by reason of his more acceptable Sacrifice: Thus we may see, that in the Worlds Infancy, as well as now, *Goodness* the Mark that *Envy* aim'd at, and *Innocence* Persecuted by the greatest *Guilt*, and *Religion* suffer by the hand of *Hypocrisie* and *Cruelty*; from which, *Good Lord deliver Us.* Tho'

Tho' as you have heard, God at first made all things good, yet, besides the mighty defection among the Angels, there grew also great Iniquity amongst Men, so that God resolving to wash away the abominations of the World by Water, commanded *Noah* to build an *Ark*, into which, according to God's appointment, all living Creatures entred by Couples to replenish the Earth anew ; but note here, that of some sorts there entred more than two, that *Noah* might not want proper Sacrifices to offer to the Lord. And thus much of *Noah's Flood*.

The Scriptures both in the Old and New Testament, plainly and copiously declare the uncommunicable Attributes of the Lord, being the Heraulds of his Truth, and the Witnesses of his Mercies ; the Instances they exhibit of his ample performing the Tenure of his comfortable Promises, are as sufficient Testimonies of his Infalible Truth, as the sending of his only Son is of his Mercy ; who, as his last Prophet Sealed up all the written Verities and Commands we are Bound to Believe and observe : This is the Son of Righteousness, whose refreshing Beams of Mercy shine upon our Souls to eternal Happiness.

Here it will not be amiss to give an Idea or Notion of God, as far as the weakness of our understanding is able to perform ; for none can say what the Essence of God is, or which is the same, give a true and adequate Definition of this infinitely perfect Essence, because he is in all his Perfections Infinite ; a Spiritual Entity, whose Existence is Eternally of himself, independent of all other Beings, dwelling in Orbs of inaccessible Light, hence the Message which we have heard of God in the first Epistle of *John*, Chap. 1. v. 5. tells us, That he is of a most Pure, Simple, Holy, Perfect, and glorious Nature, resembled by no Creature

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so much as by Exquisite Light, in which there is nothing but clear and exact Brightness, without any the least mixture of Darkness. He is Incomprehensible, therefore none but himself can give an Account *what he is*. He had no Beginning, nor can he ever have an End, all times and things, whether past or to come, are ever present to him, so that as I often inculcate, it is impossible to speak him fully, yet so far as it hath pleased his Divine Majesty, out of his unspeakable Goodness, to Reveal himself in his Word to us, we may to the utmost of our capacity express, as that he is a glorious Spirit, full of Truth, and must therefore be Worshipped in Spirit and in Truth. Now, there is no way but by consulting his Written Word, to know in what particular manner we ought to Honour and Serve him.

Though, as is said, whatsoever we can say or conceive of God, comes far short of his Excellency, yet it is lawful (as far as our weakness can reach) to say, or rather list what he is, still regulating our discourse by the Line of his Word; therefore, I say, he is an Independent Being existing of himself, *Ego sum qui sum*, Exod. *I am that I am*, saith the Lord, that is, he is alone of himself, for all other things are not, but by him, nay, *in him we live, move, and have our Being*, saith St. Paul.

He is most Perfect, because he is the Fountain and Origin of all Perfection: *Be ye Perfect* (saith Christ) *even as your heavenly Father is Perfect*. He is One. See (saith the Lord) *that I am alone, nor is there any other besides me*. And again, *Thou shalt have no other Gods but me*; according to which, we say in the Belief, *I Believe in one God*. He is simple, for Joh. 4. 24. He is called a Spirit, now a Spirit is a simple Being, or a Being void of Material Composition, therefore
God,

God, who is in all that he is Superlative, is consequently most Simple.

He is Eternal; for saith the Lord, *Vivo ego in aeternum, I live for ever*, Deut. 22. And the Kingly Prophet cries out, *Thou art the very same, and thy years have no end.*

He is Immutable, as he speaks in *Malachy 3. I am God, and not changed*; which is agreeable to Reason; thus, That is *Immutable*, which neither can be augmented nor diminished; but *God* cannot be augmented, because most Perfect; nor diminished because most Simple; Therefore he is most *Immutable*.

He is Immense, as the Wise Man speaks, *Wisdom 1. The Spirit of the Lord hath filled all the World.*

He is Infinite, for that is Infinite which has no Bounds, according to *David, The Lord is great, and of his greatness there is no End*, besides, he must needs be Infinite, whose Perfections are all Unlimited.

He is Omniscient, as appears from that of the Psalmist, *Thou hast understood my Cogitations afar off, and hast foreseen all my ways, and knowest all things before they are done.*

He is Just, according to that of *David, Just is the Lord, and he hath loved Justice.*

He is most Merciful, for the Mercies of the Lord are above all his Works, Psalm.

He is most Good, because the Fountain of all Goodness.

He is most True, because the first Truth.

He is Omnipotent, because he can do all that is possible, and from him is all Power, both in Heaven and Earth; by me Kings Reign, Wisdom.

He is lastly, most Blessed, because he is the Felicity of himself, and of all things whatsoever.

'Tis from the consideration of these Divine Attributes, that multitudes of Reasons may be drawn to encourage us in our Duties: For Example, The considering of God's Justice and Power, will stir up in us a fear of offending a *Being* both *Just* and *Omnipotent*, and this fear will prove the beginning of the best of Wisdom, I mean of an indefatigable endeavour to keep his Written Laws and Commandments; and these *Attributes* will make us know, that from, and in, and by him, we enjoy Health, Live, Move, and have our Being, and that all we Possess, descends from the Father of Light, see *Jam. 1. 17*. Hence we lie under an obligation of giving him hearty and frequent Thanks for the daily benefits we receive from his Bounty. Begin therefore every work in God, that thereby it may by him be Perfected, and for his Honour and Glory ended. Rely on Jesus Christ as the best Foundation that can be laid for us to Build upon, as testifieth both Experience, Practice, and the consent of Sacred Writers, whose Example I purpose to follow, that with them I may enterprise every thing safely, proceed orderly, and produce an end to the Honour of God, and the good of my self and fellow Creatures.

The Scriptures contain the profound Misteries of God's Excellence, and Man's Salvation; they are as a learned Father saith, *So folded up by God, that unless they be read with that Spirit by which they were Written, and that with humility, and a hearty desire to know and be govern'd by them, they cannot be understood; unless the Spirit quicken our understanding, they are as a dead Letter.* They have indeed in them such a miraculous height and depth, that they may exercise the Wisdom even of the most Learned; yet do they also contain such easiness and plainness, that the most simple may under-

understand them to their Comfort and Instruction: The difficulties couch'd in profound Myſteries will abate the Insolence of the Proud, while the comfortable Promiſes raiſe up the drooping Spirits of humble Believers to the hopes of Eternal Salvation. This Sacred Volume is that wonderful River, which is alone both ſhallow and deep in the ſame place, wherein the Lamb may wade, and the Elephant Swim: 'Tis only diſbelief and Sin that make them hard, while Faith and good Works render them eaſie; the ſinful vails of our hearts ſhade from us their meaning; nor can we open their difficulties, but by the Key of *David*, which opens where no Man ſhuts, and ſhuts where no Man opens, which only can open that Sealed Book: This conſidered, it was not without Reaſon that *Moses* called God wonderful, ſince he found all his Words and Works to be ſo, even paſt Mans finding out and diſcovering. A certain old Doctor of the Church, compar'd the Old Teſtament to the Moon, and the New One to the Sun, for that the Old Teſtament borrows its light from the New, as the Moon does hers from the Sun: The Truth is, the New is contain'd in the Old, and the Old reveal'd in the New: In a word, they both contain rich and precious Comforts, profound Learning, grave Admonitions, deſirable Promiſes, and dreadful Threatnings, all which are powerful Motives to Faith and good Works.

The Bible is the Word of God, the Writers whereof Writ after the dictates of the Holy Ghoſt, and as they Writ it, even ſo it was, and even ſo it is at this preſent day, and even ſo it will remain full and intire, for he th t caus'd it to be Writ for our Inſtructions and Rule, will ever preſerve it for us.

The Writings of *Aristotle* that Prince of Philosophers, are Ancient and Profitable, as also are many other Books, but in comparison of the Holy Bible, they are nothing to be regarded.

And here, since I think an Historical Account of the Bible, and its Translations, will be well received, take the following Account.

Two Hundred Forty and One Years before the Humanity of Christ, the Five Books of *Moses* were Translated out of *Hebrew* into *Greek*, at the charge of *Ptolemaeus Philadelphus* King of *Egypt*, by Seventy Doctors or Learned Men at *Jerusalem* in the time of *Eliazer* the High Priest, by which we may understand their Antiquity, and the great Value they obtain'd even amongst the Heathens.

Then 124 years after the Birth of Christ, the Old Testament was Translated out of *Hebrew* into *Greek* by a Jew named *Aquila*, who was Converted to the Christian Faith in the time of *Adrian* the Emperor.

And 53 years after this *Aquila*, the Bible was also Translated by *Theodosius*.

And 33 years after *Theodosius*, it was Translated by *Symmachus* under the Emperor *Severus*.

And 8 years after *Symmachus*, the Bible was Translated by one whose Name I have not, but this Translation was call'd the Fifth Translation.

After this it was Translated by St. *Hieronymus*, who mended and Corrected the Seventy Interpreters, and Translated it out of *Hebrew* into *Latin*, which Translation, with the Amendments of *Beza*, is now used in the Church for the upholding of the *Protestant Religion*, while the *Roman Catholics* zealously stick to the *Vulgar Latin* Translation, which, tho' very Ancient, is not counted to be very Correct. One *Lyra* is noted

above others to be the best *Hebrician*, and a diligent Translator of the Old and New Testaments.

The Bible is full of Divine things, 'tis the best and highest Book of God, full of Comfort in all manner of Tryals and Temptations; it teacheth Faith, nourisheth Hope, preserves Love; and in fine, Teacheth that after this poor, miserable, and precarious Life, there is another which is Eternal and Everlasting.

We ought not to measure and censure the Scriptures according to our Sense and Reason, as being byass'd by Passions and Errors, but by diligent Prayer and Humility search after the Truth, and by often putting this in Practice, the Spirit of God will direct our Understanding to their true sense and meaning; 'tis the Holy Ghost that alone can Teach us here: As well the Divine as the Disciple may without shame learn of such a Tutor, if they intend to confound Heresies, reduce Schisms, and root out Errors; *observe the Scriptures* (saith Christ) *and thou shalt live*, Luk. 10. He's only a good Pastor that is arm'd at all points with the Text, and sufficiently Learned, that is, well grounded in the Bible; but those that come to this Perfection, have hearts prepared by God: To those that he Reveals his Word, to them he giveth Mouths to utter it; God's Word is a Fiery Shield, which is of proof against all the fury of Satan; false Zeal and Error this Shield cannot be batter'd or crush'd by the greatest Violence: God's Word remaineth for ever, Protecteth all those that put their trust therein; this is the Weapon that the Author of the Epistle to the *Hebrews* calls a *Two Edged Sword*, for it cuts through all opposition of Carnal and Diabolical Weapons.

The New Testament was written by *Jews* as well as the Old, for the Apostles themselves were *Jews*, and *Paul* was an *Hebrew* of the *Hebrews*, yet by the
Power

Power of the Word, they not only became Christians, but Converted thousands to the same Faith, for which in the End most of them laid down their Lives.

'Tis observ'd, that in the Books of *Moses*, nothing is so oft Rehears'd as this, *I am the Lord thy God, that brought thee out of the Land of Egypt*; the cause thereof perhaps was, that they should not soon forget what God had done for them: Then let us not now forget what Christ has done for us, in Redeeming us at once from the Tyranny of the Law and Sin.

In the Apostles time the Gospel was Preach'd, and the Believers were but a little Flock, but now it is further spread abroad: Christ himself said to his Disciples, *Ye shall do greater things or works than I*. As if he should have said, *I have Preach'd in the Corners in the Land of Judea, but ye shall Preach openly on the house Tops, that is, Through the whole Universal World, and shall make the Gospel known to all Men in all Nations*.

But here I desire, and earnestly admonish every good Christian, that he slight not the plain and simple manner of Style in many places found in the Bible, since they are Evidences of Truth, and not Patterns of Rhetorick: There is no doubt but what we find in the holy Scripture is true, though sometimes it appears in a mean dress, which indeed is one of the Priviledges of Truth, when Falsities covet the flowers of Eloquence to hide their Shame. The Bible contains the Words, Works, Acts, and Judgments of the most High; 'tis a Book that makes Fools of the crafty and wise of the World, when yet it is understood by the plain and simple, as our Saviour saith. The Scriptures are most high and precious Relicks, a Fountain which can never be Exhausted; in them thou findest the Swadling-Cloaths wherein Christ

lyeth, to which the Angels directed the poor and simple Shepherds: Indeed they seem to be mean silly Clouts, but dear and precious is the Treasure in them; for we have in them many Promises, and God is faithful in fulfilling them in Christ, from whom we have forgiveness of Sins, and are delivered from everlasting Death: God's Word is a Light that Shines in Dark places, so that those that are shadowed by the greatest Cloud of Sin and Ignorance, cannot miss being found out by its penetrating Beams, and by them directed to the paths of Glory. We see in the Example of *Adams* eating the forbidden Fruit, how easie it is to be drawn into Sin, and to forget God's Word, and how hard a work it is to get hearts of Repentance, by the long and hard task our Saviour had to make a Reconciliation with God for our Offences; and if we were to be sav'd by our own Deeds, and not by the Works of Christ, we should never attain Salvation: Therefore Christ makes our task more easie, saying, *Whosoever relies on me, and believes in my Word, shall have everlasting Life.* Some may ask what is here meant by his Word, I Answer, It's *Christus est Spiritualiter in Sacramentis*, The same that he spake at his Administring his last Supper, when he said, *The words which I spake are Spirit and Life, the flesh profiteth nothing, whosoever eats thereof shall live for ever.* He Seal'd it with his Blood, therefore it must be Truth.

Some may say, How can we Eat this his Word? Answer, By laying it up with Faith in our hearts, and leading our Lives answerable thereto, which done, after this life is ended, we shall never Hunger nor Thirst more, but shall Live and Reign with him for Ever: The same is to be understood in *Baptism*, but the Administring of the *Sacrament of the last Supper*,

Supper, doth shew forth his Death till he comes again; at which time he will Judge the World, then happy will those be who hear his Welcome, With a well done true and faithful Servant, enter into thy Masters Joy. And now let us cry out, Come Lord Jesus, come quickly.

The Holy Scripture makes mention of sundry things done at certain hours of the day not agreeing with the hours of our Account, as in *Johin* 'tis said, *The Rulers Son being healed of his Sickness at the Seventh hour, his Ague left him.* And the Labourers that came into the Vineyard, *came at the Eleventh hour.* And in the Passion of Christ 'tis Recorded, *That at the Sixth hour there was darkness over all the whole Earth.* And about the Ninth hour he cried with a loud Voice, and so gave up the Ghost: In which is couch'd, some think, a Mystery, for *Adam* was Created (as 'tis supposed) on a *Friday*, about the same hour of the day as our Saviour Suffer'd: Now, to understand what hours these were, know that the *Jews* divided their Artificial days into four quarters, allowing to every quarter 3 hours, and so began the first hour of the first quarter at the rising of the Sun, and as they followed in order, they call each hour of each quarter the first, second, or third hour; so that the third hour of the first quarter they called the third hour, and the third hour of the second quarter they called the sixth hour, which was Mid-day, called by us Twelve a Clock; and the third hour of the third quarter they called the Ninth hour; and the second hour of the fourth quarter they called the Eleventh hour; and they called the Twelfth and last hour Eventide: So that the Rulers Son healed at the Seventh hour, with us called One of the Clock in the Afternoon; and the Sixth hour when Darkness was over the whole Earth, was Mid-day, called by us Twelve a Clock; and their

Ninth hour, when Christ yielded up the Ghost, is called with us Three a Clock in the Afternoon: The Labourers that came into the Vineyard, came at the Eleventh hour, about five a Clock in the Afternoon, or an hour before Sun-set.

Likewise they divided each Night into four quarters, called by them the four Watches of the Night, the first three hours was the first Watch, during which time, all the Soldiers (both Young and Old) of any fortified Town or Garrison were us'd to Watch. The Second three hours they call'd the second Watch, which was about Midnight, at which time the young Soldiers only Watched. And the third quarter of the Night containing also three hours, was called the third Watch, in it the middle aged Soldiers kept Watch. And the last three hours, called the fourth Watch, was about break of day, in which the old Soldiers only Watched.

The day is accounted with us for payment of Money, between Sun and Sun; but for Indictments of Murder, the day is accounted from Midnight to Midnight; and so are Fasting days, and Festival days, as *Sundays, &c.*

I will now give you, after this Digression, some Examples which fully prove the Omnipotence, the Wisdom, and Mercy, and some other Attributes of God: The first shall be an Instance of three most famous Conjunctions which the Scripture relate, and which are all worthily wonderfully wondred at, the like shall never happen again, all being occasioned by the second Person of the Blessed Trinity his assuming Humanity, which is a mystery wonderfully singular, and singularly wonderful, even to that degree that the very Angels saw it with Amazement. The first Conjunction is of God and Man in Christ:

The

The second, of a Mother and a Virgin in the Blessed Virgin *Mary*. The third of Faith, and the heart of Man in every Christian, who truly Believe that a Virgin brought forth and became a Mother, and though a Mother, yet that she, notwithstanding, remain'd a Virgin.

Another instance is God's fourfold bringing forth of Man, as Learned *Anselmus*, a holy Bishop of *Canterbury* Notes: *First*, he brought forth Man without the help either of Man or Woman in Creating *Adam*. *Secondly*, a Woman out of Man, without the help of a Woman, in making *Eve*. *Thirdly*, By the help of Man and Woman, seen in the natural Production of Man. *Fourthly*, and lastly, his bringing forth of Man with the help of Woman, and without the help of Man, observ'd in the Blessed Virgin *Mary* bearing our Redeemer Christ Jesus, who never laugh'd, but as we read in the Scripture, three times Wept, *First*, when *Lazarus* was Dead. *Secondly*, over *Jerusalem*. And *Thirdly*, upon the Cross, where he delivered up his Spirit to his Heavenly Father; and these things all prove the said Attributes of God.

There are four Duties incumbent upon Man, which above others, he ought diligently to perform, that is to say, To God Fear; To his Country Love; To his Parents Honour; and to his Neighbours favour: If we duly consider these Duties, we shall look towards Heaven, despise the World, and prepare a Mansion for our selves in Heaven.

There are three especially Miserable, *First*, he that knows and teacheth not. *Secondly*, he that teacheth and doth not. *Thirdly*, he that is ignorant, and yet learneth not.

Among the several Commands our Saviour hath laid upon us, that seems not to be the least, where

he warns us, *Not to Judge, lest we be Judged*; for 'tis said, *With what measure you meet, the same shall be measured to you again*. Besides, nothing is more unreasonable than to impute the fault of one Man to another; but let us proceed in all cases with Clemency and Mildness, remembring that we all sprang from our Grandfather *Adam*, and consequently are all a Kin to one another, which the Minister confirms in his Office for the Burial of the Dead, (though to the meanest Person) in these words, *Forasmuch as it hath pleased Almighty God, of his great Mercy, to take unto himself the Soul of our dear Brother here departed, &c.* So that it plainly appears that we are related to each other; Now, some of these Kindred live in the fear of God, and by honest and industrious means procure a Livelihood for their Families; others take ill Courses, and become Reprobates, hated both of God and Man; and in this Case, why should any think ill of another for his Brothers misdeeds, though he be so nearly Allied? I think he ought rather to be pitied by every good Christian, for that he hath so wicked a Relation. And since every one must answer for his own Offences, and not those committed by Father, Brother, or Friend, let us abstain from rash Censures, and fly from Evil, and do the things that are good, *that we may live for ever*, Psal. 37. 27. Again, remember the last day, when only the Just shall be Saved; then on thy Right hand shall thy crying Sins be accusing thee, and on thy Left hand infinite numbers of Devils expecting thee, and under thee the Sulphurous Furnace of Hell burning, and above thee an angry Judge giving Sentance, within thee thy Conscience tormenting, without thee the World flaming, whence to fly is Impossible, and to continue Intollerable: This will be the sad condition of every one, that while

while Living, do not refrain from Sin, or having Sin'd, do not truly Repent of their Iniquities; therefore it is said, *Agree with thy Adversary while thou art in the way*; and while time is, prevent that which otherwise in time will be: For as one saith, *If it be not prevented, it will be Repented.*

It is thought by some that there was no Writing to instruct the People before the Flood Baptised the Earth, to wash away the Curse which God laid upon it for the disobedience of our first Parents; yet others subscribe not to this Opinion of the want of Writing, but more wisely adhere to St. Jude, and to the Learned *Josephus*, who writ that *Enoch* Erected two Pillers, the one of Brick, and the other of Stone, wherein he wrote of the Two-fold destruction of the World, the one by Water, and the other by Fire: Some Notion of this was by Tradition (as some Writers relate) preserv'd even to the days of the Apostles, *Jude 14.*

The next thing I shall speak to is, the final end of the World, which will be effected by the fiery destruction abovementioned: We read in *Mat. 24.* That the Apostles asked our Lord Christ about this matter; the Event was, that as for the day and hour he would not have them to be curiously Inquisitive, because it is a Secret not disclosed to the very Angels in Heaven, but reserv'd in the hidden Council of God; yet Christ gave them some intimation of the condition and circumstances of the time wherein it should be, *viz.* That as it was in the days of *Noah*, before the Universal Deluge swept away Mankind, so shall it be in that time wherein Christ shall come to Judge the World in Fire, see *Joh. 1. 3.* and *Rev. 1. vcrs. 3. 7.*

vers. 3. 7. But as to the time when it will happen, we are altogether in the dark, and have nothing to say but the conjectures of the Learned, who suppose it may continue 6000 years from the Creation, which, if true, yet would not the time of the World's end, or last Conflagration be known, because we have nothing but uncertainties touching the time of the Worlds beginning.

The World was at first a formless Chaos, till God out of the abundance of his Goodness, sent forth his holy Spirit, which Dove-like, with mighty out-spread Wings, sat Brooding on the vast Abyss, and made it pregnant of the World, then Darknes gave place to Light, and all the fulgent Lamps of Heaven appear'd (as they truly are) Glorious; all Creatures receiv'd their Being, and every Plant, Tree, Herb, and Flower, sprung from the verdant Earth which was rais'd above the Waters, every thing of use had Seed in it self, or other means to preserve its kind, that a second Creation should never be requisite, but as yet, Man, the Lordly Creature, whose Province was to Rule and Govern the other Creatures, was wanting: He was framed with more Solemnity than all his inferior Creatures, being as it were the Product of mature Council and deliberation, stamp'd after the Divine Similitude, inspir'd with the Breath of Life, and Honour'd with many advantages beyond what any other Animal can pretend to; the contemplating of which, long since made the Royal Prophet break out into this Rapture, *What is Man that thou art mindful of him, and the Son of Man, that thou visitest him? Thou madest him lower than the Angels, to Crown him with Glory and Worship; Thou madest him to have Dominion over the works of thy hands, and thou hast put all things in Subjection under his Feet, Psal. 8. 4. Moses sets forth* plainly

plainly that this glorious Universe, bespangled with sparkling Fires, every where adorn'd with wonderful objects, Proclaiming the Wisdom and Omnipotence of its great Workman or Creator, was in Six days made out of an Eternal Privation of Matter by the Omnipotent *Fiat* of God: Hence, because that in Six days, the World, and all that therein is was Created, and because God rested the Seventh day, it is probably Collected, that in Six Thousand years, which are but as Six days in God's Account, the World shall again be Dissolved. When (as is said) *God had Created all things*, he gave a real Blessing unto them, willing and decreeing by an Everlasting Law, that Animals should naturally multiply themselves by Generation. At the making of Man, as is hinted before, God, after a Divine manner, consulted with himself, the Father, Son, and Holy Ghost, concerning the Creation of his chief Creature Man, as it were to this Effect, We have made our several Sub-lunary Creatures in great Variety, having given to them Being, Life, Sense, and Motion, but now let us make the Creature for whose sake the rest have been Created, consisting of a natural Body, wherein he shall partake with other Creatures in Being, Life, Sense, and Motion, and of a Spiritual Nature and Substance, wherein he shall be like to us; he shall be endu'd with all the faculties of a reasonable Soul, with perfect Knowledge and Righteousness: Thus in respect of his spiritual Soul, was Man Created after the Image of God, whom he likewise resembled in Integrity, Justice, and Holiness, wherewith he was plentifully inspir'd; his Soul is Immortal, Immaterial, seperable from the Body, and so Man consisting of Body and Soul, became a perfect Creature, being endu'd with all things necessary to accomplish both. God saw it

not

not convenient for Man to be alone, Therefore, out of Man, who was made of Earth, he made Woman, and gave a Spiritual Blessing to them, and said, *Be ye (through that power of Propagation which I give you) Fruitful, Multiply, and replenish the Earth, and be ye Possessors and Rulers of the same;* and God to show his care to preserve what he had thus made, gave them leave to Eat freely of every Tree in the Garden, only with this limitation, *That of the Tree of the Knowledge of Good and Evil, they should not Eat.*

In a word, God finished the whole Creation by his mighty Power in the space of Six days, and on the Seventh day rested, rejoycing in the view of his glorious Workmanship: Hence God gave a special Blessing to the Seventh day, and Honoured it with this Privilege, That it should be set apart for Rest and Holiness, that by this means Men might be put in mind of the wonderful work of the Creation, and might celebrate with holy Zeal the celebrated Rest of their Creator. Thus I have given an account of the Creation, wherein the Lord God, (who hath Eternal Being of himself) gave a Being to the Heavens, Earth, and all things therein, which will continue as long as God pleaseth, and is kept a Secret in the Mind of God, though, as I said before, it is probably Collected, that in 6000 years (which are but as Six days in God's Account as some suppose) the World will be Dissolved: Then cometh Christs Thousand Years Reign, who bringeth with him an Everlasting Sabbath of Rest; of this Opinion were many of the Fathers, and also other more modern Writers, who Calculated for the End of the World thus: They allowed 2000 years before the Law: 2000 years under the Law: and lastly, 2000 years to be accomplished under the Gospel, the end of which 6000 years

years they thought would be accompany'd by the last and most dreadful Conflagration : So then, if we look back, we shall find that from the Creation of the World, to the Birth of our Saviour, is 3948 years, according to the best Chronographers, to which add the time from our Saviour's Birth, to this present year 1700, and you will find that there only remains 352 years, according to this Account before the End of this World : Then as many are of Opinion cometh the *Sabatical Year*, wherein Christ will Judge the World.

Here consider the Destruction of *Jerusalem* as a Type, and an assurance of the Destruction of the World, see *Mark 13*. But as to the time, many things make it uncertain, chiefly the Words of our Saviour, saying, for the Elects sake, the days shall be shortned: who knows then, *dear Reader*, how near it may be at hand, it may even happen before what I am now Writing be Printed, or before any one Read it when Published. Touching this fatal Day, read *2 Pet. 3*. where the Apostle discourses concerning the fiery Destruction of the World, which will dissolve and purifie all things : Then consider what the Scripture saith touching a new Spiritual Creation ; *How old things shall pass away, and all things become new ; as a New Jerusalem* descending from the *New Heavens* to the *New Earth*, for God's *Elect* renewed People to dwell in, who will have *New Knowledge*, and *New Names*, and Sing every moment *New Spiritual Songs* and *Praises* to God for ever.

What then, *Courteous Reader* remains, but that all good Christians ought religiously to expect the End of the World, and the coming of Christ, *Matth. 24*. and so by a Pious Expectation, prepare themselves for it, and not too curiously pry into these hidden and unrevealed

unrevealed Secrets, neither imparted to Men nor Angels, 'tis God only knoweth this, who knoweth all things, and seeth in all places; let us then every where take heed what we do, since we can do nothing out of his Sight, for he will require an Account from us for every thing, tho' never so secretly done, as well as for every idle word that we speak: Oh, we must be accountable to him for all the time we have mispent in this our Pilgrimage on the Earth! All Kings and Princes must give an Account how they have Govern'd their Kingdoms, whether they have (as becometh God's Vicegerents) mildly, lovingly, and carefully trained (by good Examples and Commands) their Subjects up in the true Worship of God. Bishops and Ministers of the Word of God (who have taken upon them *Curam Animarum*, the charge of Souls) must give an Account how they have behaved themselves in the Ministry, whether they have fed their Flocks carefully, or fed upon their Flocks. The Magistrates must give an Account whether they have sought the maintenance of Virtue, and the confusion of Vice, or discountenanc'd the former by a shameful Connivance at the latter. And all Householders must render an Account how they have govern'd their Families, whether in Reading the Sacred Scriptures, and offering up of daily Prayers to the glory and praise of God; or suffering them to run without restraint to foolish Pastimes, and into what Vice the dictates of their depraved Nature lead them: Yea, every Man and Woman must give an Account before the great Judge of Heaven and Earth, of all their Deceits and ill Practices in their several Callings: *We must render an Account of our Works, 2 Cor. 5.* We must all appear before the Judgment Seat of Christ, and there receive according to what we have done

in the Flesh, whether it be good or Evil: How then will those griping Vultures make their Accounts, that have by Oppression undone their Brethren in very deed: The World is grown so cruel and hard-hearted, that many can see the Poor starve in the Streets and not relieve or succour them. Nay, the Dogs have the fragments of Rich mens Tables, not the Poor, tho' Lame or Blind, or both; but let such Rich men remember, that if they would be partakers with the Poor in Heaven, they must let the Poor partake with them of their good things on Earth; for to feed the Poor, cloath the Naked, relieve Prisoners, is the same as if such works of Mercy were done to Christ. The safest way of laying up Treasure is thus, to make a Store-house of Heaven, which at last day will afford no less than a Crown of Glory! Make, O Lord, the way pleasant to me that leads to such an End; 'tis no matter what Raggs or Colours I wear with Men, so I may walk with my Saviour in White, and Reign with him in Glory, *Luk. 13. 3.*

We must Love one another, which is the very distinguishing mark of a Disciple of Christ; as Malice, Hatred, and Revenge, are the badges of an Antichristian Mind: We must in all things be reform'd from the Evil of our ways, especially from our neglecting God's Service, and the Duties we owe to him; nor must we be remiss in our Duties to our King, to our Country, and to our Neighbours; if we be, we may fall short of our glorious Expectations. Indeed, all Ordinances of God are as it were the very face of God, and they who worship him therein, do solemnly appear before him; therefore, at such Seasons all Men are Bound to be holy and recollected, especially Ministers, when they Read or Preach God's Word. God requires an exactness of Deportment of them in his

his Courts, and 'tis no wonder, for do but observe under the Law, how choice he was about all things relating to his Worship: The Tabernacle was made of the best Wood, purest Gold, and finest Linnen: In short, every part of it was done according to God's Prescription and Order. Such as offer Sacrifice, must be without Blemish, God expects to be serv'd by holy Men in the purest and holiest Manner; pure must be the Person, and pure the Performance; for Men carry the Temple of God about them, and therefore ought to keep their Hearts and Spirits clean for the Reception of God; ought they not then to be very watchful over themselves when they are about Religious Duties, especially those whose duty it is to lead and enlighten others to obtain the Peace of God and Everlasting Rest?

But I'll pursue this Subject no farther, least I should too much resemble a Sheep that leaps out of the Fold to lead the Shedheard: I know well every one has his Infirmary, the *Green-sickness* is the Maids, and *Covetousness* the Disease of some Teachers, who Preach up hospitality and other virtues to the People, but will not go to the cost of putting their own Doctrine in Practice: On the other hand, every thing has its Virtue, the Bee gathers Honey out of every stinking Weed, and every Weed is of more value and use than to be thrown on a Dunghill.

'Tis the Apostles advise, *That we do all things for the Edification of others*; hence those that can, ought to Read the Scriptures, and other good Books, while those that cannot, ought attentively to give ear and lead their lives according as the Word directs, see *Deut 6. 11.*

And to incite the Minds of People to a more strict degree of Piety, it would not be amiss for Ministers

to Write (or if there be enough already Written, to buy) some Books of Instructions according to Scripture Rules, and give away once a year to their Parishoners: By this means the Sheep will know the voice of their Shepherd from the howling of devouring Wolves, and also to keep them from wandering from Christs Fold, and runing astray after Novelties thro' the Wilderness of this World of Errors. I know there are many well-meaning People who make a Conscience of their doings, and are free from the folly of those that run to several places, that are not tost with every wind of Doctrine (as those commonly are) that like any Preacher better than their own, whom God (by his Providence) hath set over them: These would willingly Read what was thus given them by their own Shepherd or Pasture; nay, some of the other fickle headed Men would also Read their Pastors gift purely out of Curiosity; this I say, would be a ready way to lead them to the house of the true Shepherd, (I mean not where Christ was Born, at *Bethlehem*) to Sing *Gloria in excelsis*, but where Christ now is, at God's Right Hand, interceeding for all his Servants.

'Tis chiefly the Ministers Office to take care of Christs Flock, who have the Power of the Keys, the Power to remit Sins, by teaching the Truth of Christs Word, and daily Administring the Sacraments, left as Conduit-pipes to convey his Grace to our hearts; the doing of which being omitted by Preachers, is the retaining of Men in their Sins; for if Men be so wicked that they will not believe in Christ Crucified, after he hath been Preach'd unto them, then their Sins are retained, and the Truth is not in them: Good Ministers have the Keys to open and shut Heaven, by Preaching and Administring the Sacraments

to their Flock; all that truly Believe in Gods Word, which is the only Rule we ought to follow, shall undoubtedly be Saved.

It is not every one that can Pray or Preach, hath Power to remit Sins, no, it is the Undeified, Faithful, Godly Ministers, who lead their lives answerable to the true Doctrine deliver'd in God's Word that can do it; they open and shut Heaven as many good Prophets did, by pouring out their fervent Prayers to God Almighty, do perform great things: One by Prayer staid the course of the Sun, another by Prayer put it back, and when the Clouds withheld from Raining three Years, a third offer'd up his Prayers to Heaven for Rain, and God was pleased to send down Rain to refresh the Earth, that all things grew, and great Plenty of all things made glad the heart of Man: These instances make it appear what I before asserted, and that Man has power with God to Theologize Astrology, that is, to put by, or prevent (by Prayers offer'd up to God) what the Stars foreshew to Enſue, by the *Phænomena's* whereof, *Astrologers* were wont to deter and frighten People from doing ill. Let us fear God, obey his Commands, and Love one another, and believe in his Word, who promised that whatsoever his true and faithful Ministers should ask in his Name, should (if necessary) be granted; according to that gracious saying in the Holy Writ, *That at what time soever a Sinner doth Repent of his Sins, he shall have Pardon*, with this Proviso, *he become a New Creature* by the amendment of his Life; such may come in favour with Christ, the head Shepherd of Souls, who makes intercession with his Father for all those that Believe in him, and observe his Commandments.

And now to comprise all in a little, remember our Saviours great Commandment, which was, *That*

you

you Love one another; and whatsoever you would that Men should do unto you, that do you unto them, for this is the Law and the Prophets; by the due observation of these words, we may obtain the Peace of God which passeth all Understanding. Now, to be out of Peace with God is sad and deplorable, beyond the Power of words to express; Humanity makes us justly grieve at the loss of a Friend, a good Neighbour, a loving Wife, kind Husband, or obedient Child; These are indeed great losses, but ought to be moderately Lamented; but the loss of Christ is so great, that no Sorrow is sufficient to set forth the sadness of such a State: Other afflictions (as to see Christian Families scatter'd by the violence of some grievous Visitation) is to be Lamented, but is capable of a Comfort from the hopes we have of a gracious meeting, with ample retributions in Christ; but the very thoughts of being out of God's favour, is enough to shut the door against all Consolation, did not his Goodness promise, That at what time soever a Sinner repents, and turns from his wickedness, he would receive him with stretch'd forth Arms of Mercy: Therefore, let us timely grieve for our Sins, and take care never to offend him, who is able to cast Soul and Body into Hell, and Christ will (as when he heard Mary weeping at the Sepulcher) no longer absent himself: Mary, said Christ, she answered, *Rabbi*, then her heart full of Love and Joy, cleaved to him, her Arms circled him about, and she hears that Golden Message, Go to my Brethren and tell them, I go to my Father and to your Father: Thus were her Sorrows turned into Joy and Gladness: No Christian, 'tis observ'd, rises so high in Divine Consolation, as he that is lowest cast down in Evangelical Humiliation. Mary was a great Mourner, we seldom have a view of her in

Scripture without Dew on her Face, and Tears in her Eyes, *Luk.* 7. 38. and 23, 27. *Joh.* 19. 25. and 20. 11. 15. And she had the special honour and favour, to see her Lord, (even our Blessed Redeemer) before all others in the very Ingress (as I may call it) of his Exaltation; for he appeared first to *Mary Magdalen* out of whom he had cast seven Devils, *Mark* 16. 9. As *Mary* had sinned greatly, so she sorrowed greatly, which sorrow you see was of great value with God. *Peter* wept bitterly, therefore Christ took care to bind up his broken heart, by pouring the saving oyl of Repentance into his Wounded Conscience: Nay, he's prefer'd too, for when a Messenger is dispatch'd from Heaven to acquaint the World with the joyful News of its Saviours Resurrection, no Name is particularly mention'd in his Commission but *Peters*: Go your way (saith the Angel to the two Women) and tell his Disciples and Peter, that he is Risen, and goeth before you into Galilee, there they shall see him: Now *Peter* was in an Afflicted condition because he had forsworn Christ, lest Christ should forget him; but lo, his Penitent Tears had so Reconciled him to Christ, that our Saviour ordered, That if but one in the World (besides the two Women at the Sepulchre) had notice of his Resurrection, Penitent and Weeping *Peter* should be the Person.

O! the powerful Rhetorick of unfeigned Tears! Repentance hath more prevalency with God, than all the Riches, costly Robes, Crowns and Diadems of the greatest Potentates in the World.

True Repentance is an aversion from Sin; *If they* (saith the Lord) *will humble themselves, and turn from their Evil ways, God will have Mercy on them,* 2 Cor.

7. 14.

We are so subject to Sin, to Offend, to Err, and to conceive a miss of God, that we all stand in need of Council, and of props to help us: The general misery of Mankind is threefold, we are easie to be Seduced, almost unable to do Well, and weak to Resist; for if we would discern between Good and Evil, we are deceiv'd; in doing good we quickly faint, and our greatest endeavours to resist Evil are not so strong, but that we are easily overcome: The consideration of this frailty of our corrupt Nature, made our Saviour Christ graciously to admonish his Disciples, saying, *Watch and Pray lest you enter into Temptation.*

What shall I say of the Tyranny of the Mighty; of the Misery of the Poor; of the abundance of Wickedness, and of the spreading Contagion of Heresies; all which, by variety of Methods, draw or fright us from our Duties: Can I say better than what *Nestor* did to his Children, *Pray, for unless God help us, we all Perish.* Finally, the fear of Perishing, the shortness and uncertainty of Life, and the suddenness of Christs Coming, his Justice in Judging, and many other Reasons, should (one would think) make us not lightly over-pass and neglect his Divine Service and Commands; for what availeth it here to abound in Wealth, excell in Honours, and have all that the Vanity of our desires prompts us to Covet, if when Christ shall come, we are found unready, and so lose our precious Souls, *Mat. 16. 26.* Happy therefore is that Servant whom the Lord at his coming shall find Watching and Praying, expecting the Bridgroom, with the oyl of Faith in his Heart, *Mat. 25. 4. and 24. 25. 10.* Be therefore constant in the Duties of Watching and Prayer, for all will be excluded the Presence of our Lord, who are found in them negli-

gent, *With I know you not*, Mark 13. 33. *Colos. 4. 2. Watch and Pray; continue in Prayer and Thanksgiving. Luk. 11. 19. Joh. 6. 23.* There were never wanting powerful Motives to stir up the faithful to daily Prayer; but, I perswade my self, it was never more needful than now in this last, and as I may call it, old Age of the Doating world, wherein there do's more grievous and woful Wickedness Reign than ever heretofore: Hence it may be fear'd, that in the Church will arise more horrible Heresies, and in Commonwealths more miserable Confusions than ever did, except these impending Evils be averted by daily and fervent Prayer.

The Fountain of all true Wisdom and Learning, God the Father of Mercy, continue amongst us for his Sons sake, the purity of his Word, and the light of the Gospel; may he encrease the study of Virtue, maintain Peace and Concord in his Church, stimulate our desires continually to advance his Glory, both in Deed and Word, and to keep his Commandments to the utmost of our Power, that living always in his Fear, we may Die in his Favour, and rise again to Everlasting Blessedness with him to Reign for all Eternity. *Amen.*

Of Prayer and Meditation.

I May call the following Meditations Divine, partly because they are of Divine matters, and concern the Glory of God, and partly because they are taken out of the pure Fountain of Divine Truth the Scriptures, and partly because they are collected (in part) out of the Writings of several Eminent Divines, whose Volumes are too big, and of too great a price to be in the hands of many Pious people: They are in a word, such as are not to be found in common Authors.

As to the necessity of the Duty of Prayer, Read **1 Tim. 2. 1.** where you will find that the chosen Vessel of God, *St. Paul*, doth exhort, *That first of all, Deprecations, Supplications, Intercessions, and giving of Thanks, be made for all Men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty.* Again, *Phil. 4. 6.* he says, *Be careful for nothing, but in all things, let your Petitions be manifest unto God in Prayer and Supplications, with giving of Thanks;* by which places of Scripture, we are not only pricked forward to the holy Exercise of Prayer, but taught also, that there are four kinds thereof, all necessary to be used every day.

First *Deprecation*, whereby we beg at the hands of Almighty God, either altogether to turn away his heavy displeasure conceiv'd against us, through our Sins, or at least to mitigate the Punishment due for our Offences.

Secondly, *Supplications*, are Prayers, whereby we crave such things as are necessary, either for the Su-

stentation of this present Life, or for our everlasting Comfort in the World to come.

Thirdly, *Intercessions*, are Prayers made in the behalf of others.

And lastly, *Thanksgiving*, is when we Praise God, and celebrate his holy Name for all the Benefits confer'd both upon our Souls and Bodies.

Some short *Ejaculations* and *Prayers*, according to Scripture Rules.

I Give thee most hearty thanks, O Eternal God, Father of our Lord Jesus Christ, for that it hath pleased thee of thy unspeakable Mercy and Goodness, in all Ages succesfully to send into the world Men wonderfully endow'd with thy Gifts, and adorn'd with the knowledge of thy Will, to be Revivers and Preachers of thy Word of Truth, *Mat. 23. 34. Ephes. 4. 2. 1, 2.*

I likewise render most hearty thanks unto thy most Sacred Majesty, for sending thy only Son, that great Shepherd of thy Church, to make known thy Word to such as thou thinkest fit to teach thy People the Truth of thy Written Word, for the gathering together thy Church out of all Mankind, to the building up of the Body of Christ.

I humbly beseech Thee, most gracious God, to continue always amongst us thy pure Word, and through thy Ministers, gather to thy self an infinite and everlasting Congregation, and so instruct my heart with thy Spirit of Truth, that I may unfeignedly assent to thy wholesome Word, whereby I may prove a lively Member of thy Body, and be incorporated into that Society which doth in this World sincerely con-

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sest thee, and in the next World for ever enjoy thee, evermore extolling the holiness of thy Name; preserve in safety the Ministers and Teachers of thy Word, and give them the certain knowledge of thy Blessed will, that by thy Word they may from time to time open unto us thine intent concerning the repairing of Mankind, to the Saving and Redeeming of our Souls thro' thy free Mercy; and also teach us here to live in new obedience, and to withstand the violence and allurements of our carnal desires which fight against the Soul, *1 Pet. 2. 12.*

Inspire the Preachers of thy Word with the Divine Breathings of thy holy Spirit, that they may utter thy Will with the Purity they receive from thy Mouth, retaining the form of wholesome Words, and sounding none but the Doctrine manifested by thy Son out of thy Bosom, *2 Tim. 1. 13. Joh. 1. 18.* for by departing from the order of the Faith and Rule of thy Word, they will greatly obscure the light of thy Doctrine, and obtrude upon us the Vanity of their own Inventions for thy holy Inspirations; therefore let them speak thy Word not deceitfully but sincerely, as from thee and in thy sight, *2 Cor. 4. 2.*

Grant also that by transforming thy Divine Ministry into Earthly Policy, they Lord it not over thine Elect, neither proudly contend about Superiority and Primacy in thy Church, *1 Pet. 5. 3.* But only seek the Glory of thy Name, and the Salvation of themselves and us committed by thy Providence to their Charge; give them liberty of Speech, boldly without fear, to blame and rebuke all false Doctrine, Blasphemous Superstitions, and abuses in thy Church, *Ephes. 6. 19.* Open unto them the door of utterance, that they may speak the Mysteries of Christ, and manifest them as they ought to do, so shall their doings be

be profitable to the Godly, *Colos.* 4. 3. Assist them also with thy especial Grace, that they disgrace not the Doctrine which they Teach and Preach by impurity of Life, *1 Tim.* 3. 2, 4. but especially assist the Shepherd under thee whom I hear for the good of my Soul, from whose Mouth I learn thy Blessed Will: keep him, O Lord, I heartily Pray, in Religion sincere and pure, from enormous Offences in his outward Conversation, endow him with a long and healthful Life, (if it be thy Will) that he may live to Convert many by Preaching thy Word of wholesome Doctrine, and then we shall be Converted, because thou art our God, and being Converted, we will do Penance; shew us our Offences, that we may have a true sense and hearty sorrow for our Sins.

O Son of God, who art the Lord and head Shepherd of all thy Flock, work thou effectually by thy Preachers, and speak thou also within us to our hearts, the blessed Will of thy Eternal Father, and confirm thy Doctrine in our Minds by thy holy Spirit; and grant, I beseech thee, that we may truly know and discern the same from the howling of Wolves, and from the Inchanting Songs of Hirelings, *Joh.* 10. 12. and 17. 15. and grant that we may know thee, even as thou knowest thy Heavenly Father, and walk Religiously and Righteously in thy Sight, showing our selves to be that holy Seed which praiseth thy Name for evermore.

Come Holy Spirit, open my Heart and Ears, that I may conceive the profit of thy wholesome Doctrine, and the sweet Comfort revealed in thy Holy Words by the Preaching of the Gospel.

I beseech thee pour into us Godly Cogitations, that we may never imagine as the Wicked do, that the Miseries and Afflictions of this Life fall upon us

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by Chance and against thy Will, but that we may firmly believe that thy Church is govern'd by thy Providence, and that without thy Permission no Evil of Punishment cometh; for thou Lord sendest the same, *Amos* 3. 6. Then grant, I beseech thee, that we may suffer all Injuries and Adversities with quiet Minds, and never attempt that which is contrary to thy Commandments, but by an humble acknowledgment and submission to thy Will, bear all sorts of Calamities with calling for thy Assistance, *Psal.* 50. 15. *Tit.* 22. Most Gracious God, keep I beseech thee, the power of Mans immortal Enemy, the Prince of Darkness under, that he compel not Consciences loaded with the weight of Sins to fall into fatal Desperation, either by heaping up and aggravating their Offences, or by extenuating thy Mercy, enhance too much their own guilt, or lessen thy Power of forgiving; but grant that all Sinners that are heavy laden, may with a true and lively Faith come unto thee for Ease and refreshment; may they freely come unto thee by hearing thy Word to Repentance, that the Angels in Heaven may continually have occasion to rejoyce at their happy Conversion, *Luk.* 15. 7. *Amen.*

See *James* 5. 16. *Mat.* 6. 14. and *Esa.* 66. 2. where you may Read what you ought to do if you would have God forgive you your Sins, hear your Prayers, and grant your Requests.

Prayer is a vehement desire of the heart to obtain something at the hand of God, who looks not upon the Face as man doth, but beholdeth the Heart; neither doth he listen to the sound of the Mouth, but to the fervency of the Mind: Therefore Christians Praying have their affections bent towards God, they always hunger and thirst after Righteousness: The Prayer of him who humbleth himself is accepted, as appear'd

appear'd by the Publican, *Luk.* 18. 19. *Pfal.* 50. 15. *Mark* 13. 3. 3. *Coloss.* 4. 2. *Luk.* 11. 9. *Joh.* 6. 23.

How excellent a thing it is for Man to converse with God ! this joyns Man in Society with Angels, thro' ascribing with them due Praise and Glory unto the Almighty : Let nothing dismay a Christian from Praying unto God, for the Prayer of the Righteous is the Key of Heaven ; the Prayer of the Godly doth ascend, and the Mercy of God doth thereby come down ; therefore we will Sing Praise unto Thee, O Lord, for as thou hast been our Defence in the day of our trouble, even so I beseech Thee to protect and save us everlastingly. *Amen.*

Let us with *St. Paul*, *Heb.* 4. 16. come boldly to the Throne of Grace, that we may obtain Mercy : That is, let us in confident assurance of God's readiness to help us, make our Addresses boldly and cheerfully to the Throne of his Grace upon all occasions, suing to our bountiful God for the Relief of all our Necessities ; and let us consider when we are about to offer up our Petitions to God by Prayer, what our necessities and wants are before we ask, least through temerity we ask amiss. His freeness to give, may well make us bold to ask ; his power to supply us, may give us hopes to obtain what is necessary for us, and his greatness ought to make us temper our Addresses with Humility ; as for choice of Words, and Elegant long Harangues, let us not be too solicitous, for God regards not Eloquence, and long Harangues so much as the sincerity of those that invoke his Majesty. Men chiefly mind the neatness of expression, God the Truth and fervency of what is exprest : We are commanded to Pray without ceasing, which is best done according to Scripture Rules, because no Method is comparable to that which God has laid down for us, and Christ taught us. When

When we groan under the weight of any Affliction, we shall ever find help, by calling upon God, desiring the assistance of the Righteous to be joyned with us in Prayer; *For the Prayers of the Faithful availeth much;* their help we are admonish'd to desire by the Example of St. Paul, who said to the Romans, *I beseech you Brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your Endeavours and Prayers to God for me, for the light of his Countenance, and for assisting in every Duty, Rom. 15. 20.*

Some define Prayer thus: An humble lifting up of the Heart, or a pouring out of the Soul to God in the Name of Christ; it is crying *Abba, Father.* As Scripture is God's Letter wherein he openeth his Mind to Man, so Prayer is Man's Letter, wherein he expresses his Mind to God: A thought can fly speedily to the utmost part of the Earth, but Prayer in a Moment ascends to the highest Heavens, 'tis as it were a speaking Trumpet, one end of which being fastened to Man's mouth, it carryeth the Petitioning voice to God's Ear, tho' spoken near so softly.

Prayer hath a twofold advantage of some other Duties, in regard its Influence is Universal, and to its Exercise an opportunity is never wanting. A Christian cannot always hear or read God's Word, but he may Pray continually. Every Saint is God's Temple, and he that carries a Temple about him, may go to Prayer when he pleaseth. A good Christian need not be very nice in chusing a place for Devotion, since to him every house is a house of Prayer, and every place he comes to an Altar, whereon he may offer up to God a Sacrifice of Prayer; yet Decency is not to be forgotten, (as far as circumstance will allow) since even by it we express a kind of Devotion

yotion to our God; but many alafs are fo far from being curious in this point, that they forget to pay at all this Duty, tho' moft neceffary to the obtaining their Eternal Salvation.

If we are in doubts about our Spiritual Eftate, let us in Prayer go to God, who is marvellous in Council? are we in Affliction, let us call upon him for help, and he will not only hear us, but alfo in his good time deliver us? Do's any affliction feize our Bodies, which endangers our lives or disturb our tranquility, let us by Prayer call upon him at Midnight, and he will make haft to help us; tho' we are troubled exceedingly, in a Moment he can give us quiet and reft; nay, tho' we fhould be encompassed with Enemies, driven to the greateft of Neceffities, perplex'd with Doubts, threatned with Dangers, or like *Peter*, falfly Imprifoned, and watched narrowly Night and Day, leff we fhould make an Escape; yet Prayer, as another *Mofes*, will go before us, and fo engage God on our fide, that he will vanquifh our Enemies, relieve our Neceffities, unfold our Doubts, prevent our Dangers, convert our Bondage into Liberty, and guide us all the way thro' the Wildernefs of this World, 'till we arrive at the Spiritual Land of *Canaan*, and be Enrolled Citizens of the Heavenly *Jerufalem*, where *Chrift* is, infinitely exceeding that *Jerufalem* where *Chrift* was, and whither the Devout *Jews* went once a year to Worfhup.

And here it will not be amifs, nor I believe unacceptable to my Reader, to give him fome account of the Earthly *Jerufalem*, and its many Revolutions fo much fpoken of in Scripture and other Hiftories. This *Jerufalem*, by fome called the Holy City, and Throne of God, was antiently a Fort of the *Jebufite* upon Mount *Sion*, not conquer'd by the valiant *Jofhua*

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but was fully subdu'd by the victorious Arm of *David*, who Built thereon the City, unto which was adjoyn'd Mount *Moriah*, and therefore call'd the Daughter of *Sion*, where *Abraham* would have offer'd his Son *Isaac*, where *David* built his Altar, and *Solomon* his Beautiful Temple, of which great things are by all Historians Recorded. 'Tis Scituate in the midst of Nations, it was the place of Holy Worship; from this Mountain (which for many things is justly prefer'd before all others) did flow those Salutiferous Waters, that gave Life where ever they ran; from hence Christ sent his Apostles (as so many Spiritual Fishermen) to catch the Souls of Men. In this famous City stood the Throne of *David*, establish'd here by the Royal Succession of One and Twenty Kings, descended from the Loins of this Royal Prophet.

Sin whose proper wages is Death, brought many Calamities, strange Revolutions, and in the End, a final Destruction to *Jerusalem*. The Convulsions and Troubles of this City were many and violent before it was utterly Ruin'd; as namely, by this *Hake* King of *Egypt* in *Rehoboams* days, at which time the Conqueror carry'd away much Treasure. By *Joas* King of *Israel*, who in the time of *Amazias*, brake down 400 Cubits of the Wall; it was besieg'd by *Resin* and *Pekek* King of *Aram* and *Israel*, whom God put back in the Reign of wicked *Ahaz*. By *Zenecher* King of *Assur* whose Host in *Hezekiahs* days the Angel of God destroyed. By the *Assyrians* who took *Manasia* Captive. By *Pharaoh Necho* who carried *Jehoazar* Prisoner into *Egypt*. And lastly, it was Besieged by the *Caldeans*, who both Burnt the Temple, and defaced the City, see *Kings* 23. 25.

It was after the Captivity Rebuilt by the returned *Jews*, yet so, that in the days of Christ, it rather seemed

seemed a place of Slaughter, and a Den of Thieves, than the Royal Seat of a King, or the place of Holy Worship; for having Slain their Prophets, and Persecuted the Saints, they lastly filled the measure of their Iniquity, by shedding the Blood of that great One, even Jesus the Lord of Life, who by suffering Death in *Jerusalem*, sealed the Redemption of the World, fulfilled the Law, changed their Sabbath, and in a word, put an end to the glory of the Place: Soon after, by the Sedition of the Citizens, and the *Cæsars* cruelties, it became so desolate, that one Storie was not left standing upon another, but as in the Destruction of *Sodom*, so was it all Destroy'd, the Walls removed, Mount *Sion* excluded, and *Calvary* taken; the Name *Jerusalem* was changed for that of *Aelia*, an unclean Swine set over the chief Gate, and the *Jews* forbid (on pain of Death) to look back upon the City.

In this state the *Romans* held it till the year of Christ 615, from whose Empire the *Persians* tore it, and kept it the space of Twenty Two Years: The *Sarazens* were the next that Conquer'd it in the year 637, and possess'd it 372 years, till in the year 1009 the *Turks* took it, and immediately lost it to the Sultan of *Egypt*, who enjoy'd it the space of 90 years, at which time, being in the year 1099, the Christians under their General *Godfrey Bulloigne* Conquer'd it, and under the Government of several Christian Princes, one of which was *Richard* the first King of *England*, who was King of *Jerusalem*, it continued 88 years, that is, till the year 1187, at which time it was Surpriz'd by *Soladine* King of *Persia*, and by the *Persians* held 330 years, when in 1517 it was invaded and won by the Victorious *Solimo* the Turkish Emperor, and in it to this day the abomination of *Mahomet* is

is set up : Thus is *Sion* become a plunged Field, and *Jerusalem* a heap of Stones ; the Holy Land laid wast under the feet of the Heathen, and the place of Divine Prayer made a Den of Dragons ; so that as it was foretold, *Neither in the Mountain of Samaria, nor in Jerusalem, is the place of holy Worship*, see *Isa. 66. 1, 2*. But every Spiritual heart retaining the Ark or Testament of God's Covenant in Christ, is the *Jerusalem* and *Temple* wherein the Lord will dwell, and where his Spirit with ours, as the two Cherubins on the Mercy Seat, looking each towards the other, will witness our Reconciliation by Christ our High Priest, who is entred before us into the Holy of Holies, even the highest Heavens ; into which Divine Mansion, may he whom my Soul loveth, say come ; In the mean while, let us consider what the Angel said to the Women when he sent them away from looking into the Sepulcre, with *He is Risen, he is not here* ; did he not thereby dehort them and us, from Burying our affections in Christ's Grave, and admonish us rather to seek him where he is to be found.

At this day a gracious heart maketh every place a *Jerusalem*, where God may as well and as acceptably be Worshipped, as upon Mount *Olivet*, or Christ's Mount, so Named, because it was his Pulpit, as the whole Land was his Text, when he made that famous Sermon on the Mount : This Son of Righteousness had all Palestine for his Zodiack, and the Twelve Tribes for his Signs : St. *Hierom* observeth, as the Two Tribes which were first carried into Captivity, so Redemption was first Preached in their Countries. Likewise in former Ages there were the greatest Examples of God's Justice shown upon disobedient Sinners : for Example, *Lots* Wife for one farewell glance at *Sodom*, was turned into a Pillar of

Salt, which may teach us to measure a Sin by the infiniteness of God who forbiddeth it.

'Tis observed the Land of *Judea* became Barrenous after our Saviours Passion, of bringing forth their principle Commodities, as Balm, &c.

Whether because the Tipe was to cease when the Truth was come, or because that Land was unworthy to have so Sovereign Bodily Physick grow in her, where the Philitian of the Soul was put to Death.

Another wonderful remarkable thing shown upon all the outward formal *Jewish* Worshippers soon after our Saviours Ascention, as he had foretold was the destruction of that City and Land, by which we are made sensible that there was never sorrow like the sorrow of that Land, who made the *Messiah* a Man of sorrow. If we consider, the Siege of *Jerusalem* began at the time of the Passover, when in a manner all *Judea* was inclosed in *Jerusalem*, all private Synagogues doing their Duties to the Mother Temple, so that the City then had more guests than Inhabitants.

Thus the Passover which was at first Instituted by God in Mercy, to save the *Israelites* from Death, was then used by him in Justice to hasten their Destruction, and to gather the Nations into a bundle to be cast into the fire of his Anger, as our Saviour had foretold them; besides, those who had bought our Saviour for Thirty Pence, were themselves sold Thirty for a Penny; whilst this Storm fell among the Unbelieving *Jews*, it was calm among the Believing *Jews*; that is, those that were become Christians, who forewarn'd by Christs Predictions, fled betimes out of the City to *Pella*, (a private place beyond *Jordan*) which serv'd them instead of a little Zore to save them from the eminent Destruction of *Sodom*.

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And now the chief Head of the scattered unbelieving *Jews* keep the meaner sort, as well as themselves, from the use of the *New Testament*, nay, they will sooner Curse it, than look into it, the which thing is the hindrance of their Conversion and Salvation: And thus we leave them in a state most lamentable, and much to be pitied.

Lastly, It may justly seem admirable, how senseless religions should gain so much ground on Christianity, such having neither substance in their Doctrine, nor winning Behaviour in their Ceremonies to allure Professors; for what are many Heresies but the Scum of *Judaism* and *Paganism*, yet like in growth to the River *Nilus*, which is famous and well known for its overflowing Streams, though hidden and obscure as to its Fountain. It's the Justice of God to deliver them over to believe Lies, who will not obey the Truth. You are here put to understand, what difference of days there is betwixt the *Christians*, *Jewish*, and *Turkish* Sabbaths; The Christians keep theirs the first day of the Week, call'd *Sunday*; The Jews on *Saturday*; and the Turks on *Friday*, in Scorn of Christ, who was on that day Crucified.

The true Church is an Assembly, or such a congregation as Believes things which do not appear, neither may be comprehended in the Mind, that is, it depends only on God's Word, what the same saith, the true Church Believes without any addition, giving honour to God, and taking that to be true which in the Word is delivered unto them, *Isa.* 5. 3. As to the place where this true Church is, I answer, 'Tis wheresoever God's Word is purely taught; and the head Shepherd of this Church is Christ Jesus.

Since nothing more provokes the Wrath of God against us, than the breaking and prophaning of his
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holy Sabbath; the observance thereof can never be sufficiently inculcated into Mens minds; for said the spirit of the Lord to our Fore-fathers, *If you will not hearken unto my words, and keep my Sabbath holy, then will I kindle a fire which shall devour the Palaces of Jerusalem, and none shall quench it,* Jer. 17. Ezek. 22. 26. 31. God's severity has been remarkable on Jerusalem, and upon the disobedient and wicked Prophaners of his Sabbath, as may appear by many Instances. The first Blow given to the *German Church* was on the Lord's Day, which they carelessly observ'd; the day of the Lord will be a dreadful day to them that despise the day which Christ has set apart for the Zealous performanc of Religious Duties. It is Mark'd with a Memento above all other Commandments, *Remember the Sabbath day to keep it holy.* On the Lord's Day we should go into God's sanctuary and Reverence the same; see *Levit. 19. 30.* We have God's hand and seal for our observing it; see *Acts 20. 7. 1 Cor. 16. 1, 2. Rev. 10.*

God is pleased to esteem it his Glory to have many Beggars (such are all Men in respect of him) to meet at his House or Temple to pay their duty of Thanks and holy Worship for their all, since they have all things of him, *Mat. 18. 20. Psal. 42. 4.* Christ himself went often into the Synagogues, and *Peter and John* went up into the Temple at the hour of Prayer, *Acts 3. 1. and 13. 23, 4.*

The Day which is to be Sanctify'd is not the seventh, but the first day of the week, for the Jews Sabbath was Buried in Christ's Grave; so that the first day of the week is of Divine Institution, and honoured with the Name of the Lord's Day in regard of its Author, who rose that day in the Morning from finishing the amazing work of our Redemption; upon
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this day he brought forth his Living Water ; On this day he gave his Bread of Life, his Body ; On this day he met his two Disciples ; 'Twas on this day that the Saints which slept arose out of their Graves ; On this day the Holy Ghost descended on the Apostles ; On this day Christ brought forth the light of his New Heavens and Earth by his powerful Resurrection ; On this day St. *John* had his glorious Revelation, containing the Churches state till the dissolution of the World ; On this day Christ visited his dear Apostles, saying, *Peace be unto you ; behold my hands and feet ;* On this day he burst asunder the Bonds of Death, and broke the Gates of Hell, led captivity Captive, trampled upon Principalities, subdued Powers, triumph'd over the Grave, conquer'd Sin, absolv'd the curse of the Law, and trod down Satan ; Upon this day he still rides Triumphantly in the Chariot of his Ordinances, conquering all Profane opposition, cutting down high Thoughts, and subduing Sinners to himself ; *Blessed is the Man that keeps the Sabbath unpolluted, Isa. 56. vers. 2.*

It is likewise thought that his second coming will be on this day, called, *The Lords Sabbath Day*, and blessed is that Servant whom he finds well doing when he cometh ; and since we know not in what hour of the Watch he will come, whether at the dawning of the Day, at Noon, or at Midnight, we ought therefore with more care keep our selves upon the Watch, lest he come upon us unawares and find us sleeping, or neglecting our Duty, for which we may be cast into unquenchable fire as unprofitable Servants, and so be for ever shut out of Gods favour and presence ; for if on Earth we do not frequent his Divine presence, by assembling our selves together for the reverent performing the Duty of Prayer, he so oft has

commanded us to observe, 'tis in vain to flatter our selves with the expectation of being admitted into his Presence hereafter ; Therefore, let us here make our Salvation sure, that we may of his Goodness gain admittance hereafter into his glorious Presence, which is only to be obtain'd through Christ our Lord, our only Saviour and Redeemer, by often assembling our selves together to give Thanks, and offer fervent Prayers to the Lord in Christ's Name ; this I say, will be the only way to obtain our desire, which God grant we may all Enjoy, and Live and Reign for ever with him, to give Praise and Glory to his Holy Name, for his gracious Goodness in Redeeming us to himself : O ! how happy will our state then be, we shall only be employed to Sing Praise, and Glory, and Honour, world without End ; there we shall possess the fullness of Joys, and never fading Pleasures, resting for ever from our Labours, and singing with Saints and Angels new Praises to his Holy Name : 'Twas the charming hopes of these Contentments which made the Apostles so oft conclude, *With a Come Lord Jesus, Come quickly. Amen.*

Tertullian was of Opinion, that no Souls did enjoy the Beatifical Vision till the Resurrection, at which time he supposed the order of Rising would be according to the degrees of Holiness Men had attained to in this Life. And to make his Opinion the more plausible, he affirm'd the Resurrection would continue the Thousand Years of Christ's Reign upon Earth ; so that the highest Rank of Christians in his opinion, shall rise in the beginning of the said Term, and all others Rise in their turn, according to their degrees of Piety and Wickedness ; and therefore he said, *The most sloathful and negligent, would be defer'd*

to the Conclusion, being to be held in Prison till they pay the utmost Farthing, (for this Parable he ascribes to the *Mora Resurrectionis*,) that is, They are not to rise from the Dead till towards the end of the Thousand Years, 1 Cor. 15. vers. 23. 24. The whole Chapter gives a large Account thereof.

Besides, St. John in his *Revelations* tells us, That the last Trumpet is the *Seventh* Trumpet, (that is, a misterious Number, in which (as by many instances might be proved) God seems peculiarly to delight.) So that the *Sixth* Trumpet, as it is expressed in the *Revelations*, foundeth before this, shewing that the last end of all will not be till the last Trumpet; but yet there will be a vast tract of Time within the time of the last Trumpet, many things being to be performed within its Compass, so that at the first beginning of the last Trumpet, the Enemies of God so fall, that the Kingdoms of this World becomes the Kingdoms of the Lord, and of his Christ, &c. *Revel. 11. vers. 15. 16, 17, 18.* which is a Summary Preface, or a Prefatory Sum to the Catastrophe or upshot of the *Revelations* to follow unto the End. And in *Revel. 20.* and the first seven Verses, is expressed how long this visible Kingdom of Christ on Earth shall continue, and consequently so long is the last Trumpet, viz. As the Learned conclude a Thousand years, but the last end of all and ultimate Period, shall not be till the last end of the last Trumpet, *Rev. 20. 12.* &c. and thus 'tis probable the Resurrection will continue the Thousand Years of Christ's Reign upon Earth, touching this, see *Isa. 16. 19. & cap. 19. 20.* and *cap. 25. vers. 6, 7, & 8.* and *Daniel 12. vers. 5.* where it is said, *Go thy way unto the End and rest, and awake in thy lot in the End of Days, for the Lord hath spoken it.* The Lord will then remove the Vail of

Ignorance which is now cast over the faces of all people so as they shall clearly see the great and wonderful Mystery of Man's Salvation.

Now, touching the place where Christ shall sit in Judgment, the Scriptures make it out that it shall be in the Air, over the Valley of *Jehosaphat*, by Mount *Olivet*, near unto *Jerusalem*, then will Christ set forth magnificently his holy Spouse, the Church Triumphant. First, all things will be made New, fitting for the Merits of so Beautiful a Bride. Secondly, there will appear the Glory and Excellency of the Lambs Wife. Thirdly, the earnest desire of the Elect, who will say, *Come Lord Jesus*, to whom the Fountain of Mercy will answer, *Behold, I come quickly*, see *Revel. 3. 11*. This will be a glorious Spectacle, repleat with Rareties far beyond what our weak fancies can imagine; it will not be like our transitory Pageantry for a day, but such as will for ever fully employ the most piercing eyes of our Souls with ravishing satisfaction. Here have we first the Precursor, a *John Baptist* going before, and giving Warning, *Ecce!* Behold he is coming who hath been oft foretold, and long the darling expectation of all Nations, even Christ the only begotten Son of the Father, *Venia, I come*. Thirdly, the manner of his Coming will be Wonderful, he will not come leasurely, as he Rode to *Jerusalem* upon a slow Beast, but Riding upon the Wings of the swiftest Wind, born up as it were by a bright Cloud of Angels, *Venio cito, I come*, saith the Lord, quickly.

Now, the many comings of Christ, which are differently related in the Holy Bible, I will set down in the order following,

His first Coming was Virtual, from the beginning of the World, full of the Vigour and Power of Redemption,

demption, as he was a Lamb slain from the beginning of the World ; and thus *Abraham* saw him as come, and his day as present.

His other comings were Actual, namely, *in Carne*, when he came to Man, by assuming his Nature, when he came, *ad suos*, to the *Jews*, and they received him not, this Coming was in Humility and Debasement, *in forma Servi*, in the form of a Servant, to make us free by his Sufferings and Bondage. His Coming to *Jerusalem* was *Local*, being both a Preparative to his cruel Passion, and a Prefiguration of his glorious Exaltation, *venit Rex*, was the Proclamation which was followed by the Royal Acclamations, *Hosanna* being Sung to him, With a *Blessed be he that cometh in the Name of the Lord*.

He also has a spiritual and invisible Coming into the secret recesses of our Souls by Grace, and the power of his Holy Spirit, which doth raise us from the Grave of Sin, and Spiritual Death ; This Coming is *in Misericordia*, in Mercy.

But his last Coming is in Justice, in Majesty, and in Glory, to Judge the Quick and the Dead, and to render to every one according to his Works, whether they be Good or Evil ; and to Transform the Church Militant into the Church Triumphant : And this Coming is called by *St. Paul* the Glorious Appearance of our great God, and only Saviour Jesus Christ : and himself has foretold, that he the Son of Man shall come Cloathed with a Triple Glory, that is, in his own Glory, in his Fathers, and in that of the Holy Angels.

Now of the several Comings I have hitherto spoken, some are past, some to come, and others are daily coming, and ever present as his coming to his Chosen, by moving and changing their Hearts, by
renew-

renewing their Spirits, by comforting and instructing their Souls; present also in his coming to the Wicked and Reprobate, in such manner as he came to *Pharaoh*. But the last and most Universal Coming is, that which is not yet come, and is promised in these words, *Behold I come, Rev. 5. 6.* and this is usually call'd his Second Coming, which will be visible and proper, wherein it is suitable to his coming by Incarnation, and yet it much differs from that first in manner, that being in the Depth of Humiliation, this in the Height of Exaltation; that in Reproach and Infirmary, this in Glory and perfection of Health; then he came to Die, and bear a Crown of Thorns, now to wear a Crown of Life; in that he came to be despised and spit on by his Enemies, in this to bruise his Adversaries like a Potters Vessel, and to make his Foes his Footstool.

Secondly, in Time, that being in the fulness of Time, (yet in Time) when the Vail of *Mosaical* Types and Ceremonies was to be pull'd off, and yield to the Substance, *Gal. 4. 4.* This Future, in the very End of Time, when the whole frame of the Earth is to be broke in sunder, the Curtains of the Heavens to be withdrawn, and all things sublimated and purified by Fire, then shall Men see the Lord Christ coming in the Clouds, with omnipotent Power, and infinite Glory, with Millions of Angels, and all Souls, whom he knows to be his by Faith and good Works, each of which will than move in an Orb of Glory, far surpassing the brightness of the Suns Meridian Beams, and yet the Glory of Christs Body will infinitely exceed them all; then will the joyful Elect say, The time is come of Singing Eternal *Hallelujahs*, and the Voice of Christ and his Holy Angels will be heard over the whole World in a Diapason of most Ravishing

wishing Notes, which will awaken and raise up all that are in their Graves, who (I mean the Just) shall come forth the Grave like so many *Josephs* out of Prison, and each Soul and Body separated by Death, shall be conjoyn'd, though our Bodies be turn'd to Dust, yet shall they be made Alive, and all possess with Agility, the Just shall in their Bodily shape Ascend, and joyfully meet the Lord at his Glorious Coming in the Air, and all the Elect, who shall be found Living, shall be caught up together to meet their Saviour in the Air.

And the Fire shall burn up the corruption of the World, and the works therein shall in a Moment, in the twinkling of an Eye, overtake all that are then in Being, and whether it finds them either grinding in the Mill of Provision, or walking in the Fields of Pleasure, or lying in the Bed of Ease, it will put a period to their present Enterprizes; it will burn up the dross and corruption of Mortals, making them put on Immortality; and this change shall be unto the Righteous instead of Death; then shall they like *Enoch*, lift up their heads, and behold the glorious Angels of the Lord like so many *Gabriels* flying towards them, to tell them that the day of their Redemption is come, and to convey them through the Region of the Air to meet their Redeemer. Lo! they are at hand, arise therefore my Dove, my Love, my Fair One, and come away. Nay, all the Just, both Quick and Dead, being Glorified, shall forthwith (by the careful Ministry of God's Holy Angels, be gathered together from all the Quarters and Parts of the World, and be caught in the Clouds to meet the Lord Triumphant in the Air, and so shall become as a part of his Glorious Train, attending him in his Procession to the Judgment Seat, where he and they will

will sit in Judgment upon the Reprobates and Evil Angels. The Twelve Apostles shall sit upon Twelve Thrones next unto Christ, to Judge the Twelve Tribes that refused to hear the Gospel Preached by their Ministry; and as every one of the Apostles received Grace in this Life to be more Zealous of his Glory, and more faithful in God's Service than others, from that day for evermore they shall exceed the rest in Glory, and all the Saints in honour and order, shall stand next to them that Judge both the Evil Angels, Reprobates, and bad minded Men, who, for want of a true confidence in God, put trust in uncertain Riches, or in false Prophets, and run a Whoring after strange Gods of their own making; They will in fine, be Judges of all such as have Liv'd without a due fear of this Judgment, as if there was no such thing.

A *Sabbatism* signifies a Rest upon a *Seventh*, most likely (as *Jude* hints, *verse 14.*) in the Seventh and last Age of the World. Further, to explain this *Sabbatism*, the Apostle minds them to keep a *Sabbatism* every seventh Day, out of which weekly Seventh was form'd their petty *Jubilee* of the Seven times Seven Years, *viz.* beginning at the end of the Forty Ninth Year. Their (*viz.* the *Jews*) longer Rest in *Canaan* was also a kind of *Sabbatism*; they counted the Year of the World 2500, a Jubilee of Jubilee's. Their Return out of *Babylon*, where they had been about Seventy Years, was about the Seventh Jubilee from the Creation. Now, saith the Apostle to the Believers, in effect thus: You must have a *Sabbatism*, a *Sabbatical Rest*, that must correspond to those former Rests ever since the Creation.

But what *Sabbatism Septenary*, or Seventh of Rest, can we find out besides those aforesaid, but a *Sabbath* of a *Thousand Years*, *viz.* the last Thousand Years of seven

Seven Thousand, before the ultimate general Day of Judgment. This the Ancients assert with one Consent, grounding themselves upon the Scriptures; their Words, in Summ, are these; *As every Seventh Day and Year was ordain'd a Day and Year of Rest and Release; so the Seventh Thousand Years of the World is the Time of the Rest and Release of the World, according to the 90th and 92d Psalms.*

All Orthodox Divines distinguish the Church of the Mediatour into visible and invisible, and not into several kinds; tho' the Church may be made up of several Nations, yet the Church and the Word are still of the same Nature in Essence; the *Word* makes the Church of the same Uniform from the Beginning to the End; the *Church* that I speak of, is an uniform Church in the internal Form, which is Union in and with Christ, and through Him with one another, *Eph. 4.* In several Ages it had several Forms; in *Adam's* time it was outwardly most glorious, as well as inwardly perfect; in the Ten Fathers time before the Flood, it was in Families with a mean outward Glory; in the time of Tabernacles, made by *Moses*, and of the Temple; built by *Solomon*, it had a world of glorious Types; in the New Testament, in the first 300 Years, it was mean; in *Constantine's* time and downwards, it had a great deal of outward Glory; but of late times, in many places, very mean, yet still we truly confess one universal Church in Kind, Nature, Essence, and in internal Form; when Christ's time shall come, he will make the Church Spiritually and Eternally glorious, and she will sing Allelujah for her safe Delivery at the ultimate Day of Judgment; but how long this ultimate Day may be, how long ere the Evening of the Millenary Day will be in coming, we cannot tell,

tell, because the Prophets of the Old Testament in general have spoken of the Times of Restitution, but have not spoken of all things that are to be fulfill'd; and many things in the New Testament, the Apostles tell us, were hid in old time; and St. John's Six first *Seals*, *Trumpets*, and *Viols*, shew as much; as also the binding of *Satan*, &c. Some think the Opinion of the Thousand Years makes Christ's Kingdom to be Earthly, but the Scriptures make it to be Spiritual; neither doth the Word of God make the Kingdom of the Mediatour of two kinds, and of a different nature, but one and uniform from the Beginning to the End, *Luke* 1. 32.

Also in this New Creation, when things shall be re-created, or made a-new, there shall be no noisome Fumes, Vapours, or any noxious Exhalations, fiery or watry, &c. to cause Sickness, *Death* it self will then *be swallowed up in Victory*, *1 Cor.* 15. and all Sorrow removed, *Rev.* 21. 4. the Air shall not be an Habitation for Devils as formerly, for which he was called *Prince of the Air*, *Eph.* 2. 2. but the Devil shall be chained up, *Rev.* 20. 2. and every *Unclean Spirit* shall be removed far away from the Church, *Zech.* 13. 2.

As in the first Creation God made all things in a short time, so will it be in the new Creation; for Christ will then do great things suddenly, *Isai.* 66. 8. The Appearance of Christ shall be on a sudden, *Matth.* 24. 27. the Change of the Believers surviving at Christ's Coming shall be effected *in a moment, in the Twinkling of an Eye*; *1 Cor.* 15. 51. And lastly, the Resurrection of the Deceased shall be by Christ effected at his Coming.

Christ, as Man, must judge Men as Men, and so have Time to make his Judgment, which in it self will

will doubtless be just. Now this will take up a considerable time of the Thousand Years; for Christ will judge the whole World upon the Earth, and the Earth will be the Place of Judicature, and all the Bodies that ever were must appear in a Place on the Earth fit for that purpose; I say on the Earth, for that in Heaven the Wicked cannot be to receive Sentence, and only the Saints are caught up in the Clouds. Satan, and the wicked Hypocrites, and other Sinners, will be sentenc'd into *Outer Darkness*.

As to the Place where this great Assize will be held, the common Opinion is, that it will be near *Jerusalem*, in the Valley of *Jehoshaphat*, which *Cosmographers* assign for the middle of the Earth's superficies; for if the *termini à quibus*, be the four Parts of the World, then the *terminus ad quem* must be about the Centre. Another Reason is, because the Angel told the Disciples, That as they saw Christ ascend from Mount *Olivet*, which is over the Valley of *Jehoshaphat*, so He should in like manner descend from Heaven. Now that the said Valley, or some Place adjacent to *Jerusalem*, should be the place of Judgment, 'tis most probable; because that as Christ was thereabouts Crucified, and put to open shame; so it is likely that thereabouts his glorious Throne shall be exalted in the Air, when he shall appear in Judgment, to manifest his Majesty and Glory; and so He in that place will judge the World with righteous Judgment, where he Himself was unjustly judged and condemned.

The Order he will observe in giving Judgment, will, as some think, be first to pronounce the Sentence of Absolution and Bliss upon the Elect, because he will thereby encrease the Grief of the Reprobates that

that shall hear it, and at the same time show that he is more prone to Mercy than Judgment, more forward to Reward the Good, than to punish the Wicked; therefore he will in the sight and hearing of all the World say to his Elect, *Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Beginning of the World: Come you now from Labour, to Rest; from Disgrace, to Glory; from the Jaws of Death, to Eternal Life.*

After this every Saint receives a glorious Crown from the Hands of their Righteous and Merciful Judge, as the ample Reward which he promised of his free Grace to all them that loved and hoped for this his last, and to the Blessed, everlasting appearing: Then every one shall take his Crown, and lay it down as it were at the Feet of Christ, the generous Giver; and prostrating themselves, shall with one Heart and Voice, in a Heavenly Consort, Sing *Praise, and Honour; and Glory, and Power, and Thanks be unto thee, O Blessed Lamb, who sittest upon the Throne.* Thou by Death Redeem'd us from being Sons of Wrath and Perdition, to be the Children of God: Out of every Kindred; and Tongue, and People, and Nation, thou hast made unto our God, Kings and Priests, to Reign triumphantly with Thee in thy Kingdom for ever.

Next follows the dreadful Sentence of Condemnation against the hardened Reprobates and evil Angels, immediately after which Christ from his exalted Tribunal will arise, waited on by his numerous Train of Elect and holy Angels, with whom, in Order and Array, he will ascend Triumphantly unto the Heaven of Heavens, and there present all the Elect unto his Father, saying, *Behold, O Righteous Father, these are they whom Thou gavest me:*
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I gave them thy Word, and they Relieved it; I have kept them, and none of them is lost; Therefore let them Sing Praises to thee their God and King; let them be glad and rejoyce, and give honour unto thee, for the Marriage of the Lamb is come; and his Spouse hath made her self ready, Hallelujah, for the Lord God Omnipotent Reigneth.

Every thing tendeth to its proper Centre; God is the Centre of our Souls; our chiefeft Good; therefore the Soul (like *Noah's Dove*) cannot rest nor joy till she return and enjoy him; she is ever desiring to keep a perpetual Sabbath with him, to the Glory, Honour, and Praise of the Blessed Trinity; to which happiness when we once Arrive, we shall not only know our Friends departed in the Faith of Christ; but also joyn in a League of perpetual Friendship with all the Faithful that ever were, or shall hereafter be; our knowledge now is but imperfect, then it will be compleat; for we shall know as we are known of God, or as the Angels know one another.

Come all you that thirst after true and perfect Knowledge, and employ your utmost endeavours to become Graduates in Christ's Heavenly University. In this World, the utmost pitch of Knowledge, the most diligent Students, and the ablest Professors, can with all their Faculties attain to, is only the discovery of the meer shaddow of our unspeakable Creator; but in Heaven, we shall know God in reality, and in him all things perfectly; we shall know the manner of that stupendious work of the Creation; we shall be able to solve the difficulty of making all things out of nothing, and conceive the amazing Mystery of our Redemption. In fine, our Minds which now labour in trifles, with a Thousand invincible doubts, will then be enrich'd with the knowledge of all things possible; and we shall conclude as

an undoubted Verity, that in the Flesh we saw but a few of God's wonderful Works in comparison of what shall be revealed then unto us. Let us then labour for Heaven, and like wise Merchants, traffick for Eternal Life, as a most precious Pearl which is worth our Purchase, tho' it cost us all we have, *Mat. 13.* *Abraham* and *Sarah* left their own Country and Possessions to look for this City, whose Founder is God. *David* was so enamour'd with this Divine Mansion, that he rather desired to be there a Door-keeper, than to dwell in the richest Tabernacle of Wickedness. It was into the Kingdom of Heaven that *Elias* so earnestly besought the Lord to receive his Soul, to which he went most willingly, tho' in a Fiery Chariot. And *St. Paul* having but once seen a glimpse of Heaven, ever after desired that he might be dissolved to be with Christ; and well he might, for as *David* saith, *At God's Right Hand are Pleasures for ever more.* If *Ruth* left what is usually accounted most dear, her own Country, and followed *Naomi* her Mother in Law, to dwell with her in the Land of *Canaan*, (which was but a Type of Heaven) only upon the Fame which she had heard of the God of *Israel*, tho' she had no promise of any Portion therein, *Ruth 1. 16.* With how much more alacrity ought we to follow our Mother the Church, to go into the Heavenly *Canaan*, wherein God hath given us an Eternal Inheritance, assured to us by an holy Covenant, ingrossed in the Word of God, sign'd with the Blood of his Son, and Seal'd with his Divine Spirit and Holy Sacraments. O how immense will our happiness be, when our Life shall be an inseparable Communion with the Blessed Trinity; our Joy, the Eternal Presence of our Lord; our Exercises, Singing harmonious *Hallelujahs*; our Consorts, Saints and Angels;

Angels; where Youth flourisheth, and never waxeth Old; where Beauty lasteth, and never fadeth; Love aboundeth, and never cooleth; Health continueth, and never slacketh; & life remaineth, which never endeth. O Man, how happy and blessed thy Estate is, being truly reconciled to God in Christ, who will restore in thee God's Image, and give thee power to reassume thy Sovereignty over other Creatures: Thou art in this Life inferior to the Angels, but in the next, thou wilt be equal with them; for in spiritual Graces and everlasting Glory, thou wilt become their Brother; yea, thou (in respect of thy Nature, exalted by a personal Union to the Son of God, and through him joyned to the Trinity) shalt become Superior even to Angels themselves. Since thou, O Man, hast seen and heard how glorious and perfect an Entity God is, and since the *Zenith* of Bliss and Happiness consists in having an Eternal Communion with his Majesty, now therefore I intreat thee, in the Bowels of Christ Jesus, as thou tenderest thy Salvation, seriously with me to consider the vanity of these things which screen from us the favour of God, and the hope of Eternal Life: Therefore all the insignificant Gaities of the World, without true and undefiled Religion, are but as Flowers about a dead Corps: But the knowledge of Christ is the excellence of a Christian, I mean knowledge reduced to Practice, for Knowledge without Practice, is like gaudy Feathers, all for shew, and nothing for use; 'tis by this Practical Knowledge we may attain a Crown of Glory: Therefore, let us rouse up our Spirits to a diligent endeavour after true Piety, (the noble effect of true knowledge) which will direct us rightly to manage those parts God has endow'd us with; for though the depravedness of our Nature makes these gifts of

our mind Rebel, yet Piety will reduce them to Obedience, and make them pay their homage to the King of Saints.

I will next speak a word or two about *Doctors*. Now the word *Doctor* (as some say) is deriv'd from *Donor*, and *Donor* signifies a *Giver*. But God is the Giver of every good and perfect Gift. Hence perhaps it was that our Saviour said to his Disciples, *Be ye not called Doctors*. And again he said, *The Whole need no Physician*, intimating hereby, that his Apostles were as well Physicians as Divines; and in both respects they were forbid to bear the Name of *Doctors*. Likewise they were order'd, as Divines and Physicians, to take no Money either for Curing the Diseases of the Poor, or for Preaching the Gospel to them. These things, and his miraculous Feasting of the Multitude, made Thousands follow him and his Apostles, who preach'd and did all good Works gratis, when as before that time the Poor paid the tenth of all they had only for hearing the Law repeated, nay, Decimation then run so high, that even Speer-Mint, Anniseed, &c. were diligently tyth'd.

'Tis an Abuse in some places for the *Priest* to impose upon the ignorant a Belief, that except they give Heaven's Porter a Peny, the greatest Righteousness will not be able to gain them admittance into those Heavenly Mansions; but they must, for default, be fluxed in Purgatory till that Peny and much more be paid by their surviving Friends, in getting Intercession and Prayers offered up for their Souls; but *Job* said, *Naked came I into the World, and naked I shall go out*; by which it appears, that as we have no Money when we come into the World, so we shall have no Occasion for any when we go out. Besides, the Scripture informs us, that the Twelve Gates belong-

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ing to that Holy City are never shut Day nor Night, but are always open to all true Believers of God's Word, and Observers of the Precepts thereof; so that he that so believes, and so doth as God's Word directs, shall undoubtedly be fed with the Tree of Life, even Christ Jesus, who would have all Men that get Wealth in this World, to do good, and distribute part of what they have to cloth and feed the Poor, relieve Prisoners, &c. *with such Sacrifices God is well pleased;* and be assured, that whatever Deeds of Charity you do to such as stand in need of your Help, it is the same as if they were done to Christ himself. Hence I think my self obliged to do my best to recover all who are pleas'd to make use of me, as an Instrument under God; and if any ask such as have been recover'd by my Means, who restor'd them to Health, let them answer, that it was God by *D. Irish* his Instrument; and so in this, as in all other things, give the Honour and Thanks to Almighty God, especially for making his Word known to the meanest Capacity through all Nations.

I have elsewhere, in part, given my Opinion touching the *Understanding of Variety of Languages*; and will here only add, that tho Multiplicity of Tongues have been generally held as a gentile Accomplishment, yet were they never absolutely necessary till the World was to be Gospelliz'd, *Matth. 28. 19.* which we gather from several following Circumstances: For the Apostles were commanded once and again to stay at *Jerusalem* till Christ should send the Promise of his Father upon them: And they waiting for Abilities to their Work till *Whitsunday*, or *Pentecost* was come, they were all with one accord in one place, and suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it filled all the House wherein

they sate, and there appeared Cloven Tongues, like unto Fire, and sate upon each of them, Acts 2. 1, 2, 3. Tongues appeared, the chief Instrument of their work, which was to disciple all Nations, and to Preach Repentance and Remission of Sins, Luk. 24. 47. Cloven Tongues, because they were to divide the Word aright, that every one in all Nations and Languages might have his Portion; They were as of Fire, to shew the Zeal, Light, Efficacy, and Success of their Endeavours, and therefore was this strange Miracle usher'd in with such a rushing mighty Wind, because none should be able to resist the Power by which they spoke, Act. 6. 10. and 24. and they were all filled with the Holy Ghost, and then they spoke Apothegms, serious Sayings, and sacred Sentences. And they might well be amazed, vers. 11. when near twenty Nations, of several Languages, affirmed, they heard them speak in their own Language the wonderful Works of the Lord, every Man in his Tongue where they were born. Indeed, Christianity was to speak all Languages at first, because it was to be preached to all Nations; the Gospel only is able to make all Nations wise unto Salvation, 2 Tim. 3. 15. if they would believe the same.

We should also truly call upon God successively to send Christian, good and godly Governours, that they earnestly may stand for the Christian Church, and true Religion, which God hath caused to be taught among us, that the same may continue manfully to resist erroneous and false Doctrine; and now in our time God hath raised up certain high and mighty Heads and Princes, which have been Nurses and Protectors of the Church: God preserve them mercifully for the same, and send continually Men able and willing so to do, who shine with the Beauty

of acquired and natural Parts, and are free to impart their Knowledge, by explaining the true Sense and Meaning of God's Word to all Rational People, so as thereby they may come to the true Knowledge of God, and his only Son our Blessed Saviour Jesus Christ, so as all Nations may be led by the Word of that one Shepherd, who gave his Life for a Ransom for all those that believe his Word, which is the true Light that enlightens every Man in the way to Eternal Life. So God grant that his Gospel may for ever flourish amongst all Nations, to the End of the World.

Let me, in the next place, exhort all Men to remember to crave a Blessing of God, and be thankful to him for whatsoever they eat or drink, since it all comes from his Bounty, which affords us what his Wisdom thinks fit and necessary. For such *gratis* and gracious Gifts as he daily confers upon us, let us, if we would avoid the just Imputation of the greatest Ingratitude, give his Divine Majesty thanks. How thankful was our Blessed Saviour for two Loaves and a few Fishes, when he blessed God his Heavenly Father for them; the Issue was a miraculous Encrease, to show us, that if we were thankful to God for a little, he would give us much; yet we daily see how wonderfully forgetful Thousands are, when they sit down to plentiful Tables, and mind not before nor after they eat to return the Giver Thanks for their nourishing Varieties. I fear it will go bad with such one Day, through their neglecting the Duty of Thankfulness for what they daily receive from Heaven's Liberality. 'Tis God that gives, or at least lends us all we have, can we then do less than thank him for the same, which undoubtedly he expects, even from our Hearts, as well as in formal ver-

bal Acknowledgments, which are but signs of our inward Gratitude. What are such, I pray, better than Heathens, who, knowing their Duties herein, rise from Meat unsanctified. We ought not only to be thankful, but also to bestow some part of what we have on the Poor, according to the Directions found in Sacred Writ. Such as fail herein must expect God's Indignation and Rebuke when he calls them to an account for their Stewardship. Repentance then will be too late for our now Forgetfulness. Now is the acceptable Time to seek the Lord, whilst he may be found; for in this Life, whenever we call upon him, he will hear, and grant our request.

Let the Words of my Mouth, and the Meditations of all Mens Hearts, be now and ever acceptable in thy Sight, O Lord God, our Redeemer. Most Great and Glorious Lord our God thou art, and there is no other God besides Thee in Heaven nor in Earth; for the Heavens are thy Throne, and the Earth is thy Footstool, and the Heaven of Heavens is not able to contain Thee; the whole Earth is full of the Glory of thy Majesty. O what miserable Creatures are we, Dust and Ashes, not worthy of the least of thy Mercies! How dare we then present our selves before Thee, who art so pure and holy a God? yet still through thy Mercy we have here our Being, whereas thou mightest have placed us in the Abyss of Hell for ever, where there is nothing but weeping, and wailing, and gnashing of Teeth; where the Fire burns, and never goes out; and where the Worm, namely the lost Soul, never dies. Let us all then with Humility jointly say, *We have sinned against Heaven, and against Thee.* Let us honour our Callings with the Practice of good Works, and follow Peace with all Men. Help us, O Lord, now

to press forward to make our Election sure, and that we may live every Day as piously as if it were our last, since we know not how soon thou may'st summon us to appear before the Tribunal Seat of Jesus Christ, to give an account of all our Works done here in the Flesh. Purge us with Hyssop, and we shall be clean. Wash us in the Blood of the Lamb, and then we shall be whiter than Snow. Take all our Sins and cast them in a Cloud behind thy Back, where they may be remembred no more. Create in us new Hearts, and new Spirits, so as we may walk in Newness of Life, according to thy Holy Will and Commandments. And if it be thy Blessed Will pity all those that sit in Darkness, and under the Shadow of Death, that they may come at thy appointed time to the miraculous Light of thy Gospel dispenced to all true Christians, by thy true and only Son our Blessed Saviour, who sitteth at thy right hand making Intercession for all those that put their trust in thee. Grant, if it be thy Blessed Will, that we may all be taught by that Head Shepherd of thy Church, who said, *When you pray, say, Our Father, &c.*

Such as would know more concerning their Duties in Prayer, Publick or Private, by the way of Form, or would attain to pray by the Spirit, according to their present Necessities, or Wants, let such read the incomparable little piece set out by *Robert Russell, 1700.* 'tis the Third Edition; in it are Seven Sermons. *Price Bound 1 s. 6 d.*

In a word, I earnestly exhort all my Readers to be piously mindful of their Duties to God and Man; if you fail not in this, *Christian Reader*, God will remember you, and after this Life, in Eternal Bliss you will live with him at Rest.

Tak

Take but a serious prospect, by a powerful Imagination, of all the several conditions observable amongst worldly Men, and you will find that not one of them sits easie upon its Possessor; for the natural Man is ever a Repining, and a perpetual succession of Doubts and Fears compleat the measure of his Inquietudes; sometimes he complains of the Actions of his Superiors and Governors; and if they in the end should prove agreeable to his Fancy, he will yet keep up the height of his Misfortunes, by grieving at the unobliging deportment of his Inferiors; nor will it ever be otherwise with those that seek Content below; hence those that are circled with the greatest Splendor, find not their Perturbations at all lessened by it, but think they might be much more happy, and therefore strain themselves afresh in the eager pursuit of other Worldly advantages, which, if obtain'd, bring not the desired Content, and the reason is, because they look for it in the things of this World, where it is not to be found; there is no state of Life, be it what it will, but what is attended with Misery enough in those that live after the Flesh. Nay, many times the very Courts of Justice torment Men abroad, as much as their Families care does at home; the Country life is oppress'd with continual Labours; at Sea there is confusion of Dangers, the Merchant teaches his Estate to Swim; and he that Travels with Riches, gives a great Temptation to Highway-men, and exposes his Life and Money to the mercy of Thieves; the Rich are Plagu'd with the desire of Encreasing, care of keeping, and fear of losing Riches, while the Poor are obnoxious to Scorn and Contempt. Marriage in general is no more than a conjunction of mutual Perplexities and accidental Calamities; Children are

Monuments

Monuments of Care, and for the most part, very uncertain Comforts, especially in these days; and on the other side, a single Life oft proves a solitary mischief or inconvenience; the Fruitful bring forth Care, and Barrenness is counted a Curse; Youth is a tormenting Fury, old Age a meer lump of Infirmities, and an incurable Disease: Thus there is something in every life that proves the bane of our Happiness, except we entirely give our selves up to the Service of God, *Mat. 6. 24. No Man can serve two Masters, God and the World*; he that is a Vassal to his Wealth, can never make a true Servant of God; he that is a Rebel to his lawful Prince, is no good Subject of Christs, tho' Religion be the Pretence: The Parable of the Rich Man, and many other places of Scripture, make out how hard it is for such who trust in uncertain Riches, to enter into the Kingdom of God: Therefore miserable is the case of all covetous, Rich persons, Usurers, Extortioners, Thieves and Robbers; nor can we think better of the Envious, Murderers, Whore-mongers, Sorcerers, Idolaters, Sabbath-breakers, Swearers, Drunkards, Gluttons, and such as are given to Detraction, and Anger without cause, calling their Brother Fool; to these add lying Reprobates, the Proud, the Cruel, and heard-hearted Hippocrites, the Sloathful and Unbeliever, and many presumptuous Sinners; all which are threatned to be cast into unquenchable Fire, as unprofitable Servants: They are such as prefer Vice before Virtue, Iniquity before Godliness, Falshood before Truth, and their own dark works before the light of the Gospel: Also among the unprofitable Servants, may be reckoned the Rebellious, who by belying their lawful Governours, rob the Peoples hearts of Obedience, and so fit them for Rebellion, which

which is a kind of Witchcraft and spiritual Theft. Nay, those that corrupt the Minds of others by leud Examples, Hippocrites, Slanderers, teachers of Lies, whereby the Souls of their Hearers are rob'd of Eternal Life, are condem'd. All that foolishly attribute to themselves the benefit of Health, Wealth, or Liberty, and so deprive God of his Glory, are hither refer'd; such as purloin from their Masters, Parents, Husbands, Wives, Friends, or Neighbours, suffer them to incur any loss or detriment which they might prevent, are in the same Class with the former; such as Rob their Neighbours, either by false Weights, Measures, bad Wares, or subtile Practices; all Lawyers that make good Causes bad, or Bad Good; all Debtors that never design to pay; all Creditors that cruelly Triumph over the Bodies of their poor insolvent Debtors, by Imprisonment, or any other kind of Oppression. And lastly, Envious Men, who, when they have done a Man what disgrace they can by Words, fall to the practice of unjust Deeds, to over-throw and ruine those whom they causelessly Hate; such sure cannot so much as have the least pretence to be Servants of God, but, on the contrary, Slaves and Vassals of Satan.

Now, to know who are unprofitable Servants, I say, first, They are such as are Magistrates abusing their Authority, to the hurt of those they ought to Protect.

Secondly, Such as are no Magistrates, but either neglect their calling, or deprave it by their wicked Practice.

Thirdly, Rich Men, who relieve not the wants of the Poor with their Plenty.

Fourthly,

Fourthly, Learned and well instructed Christians; who suffer the Ignorant to go Astray without giving them good Advice or necessary Instructions.

Touching those that have their Portion in the Sulphurous Lake, which burneth with Fire and Brimstone, (where Men undergo (as 'tis call'd) the Second Death) see *Revel. 21. 1.* By this Second Death, is understood the deplorable separation of the Soul and Body for ever from the Beatifical Vision or Presence of God, and this is the Death which the Wicked must suffer; yet the fulness of their Punishment will not be inflicted upon them till the day of Judgment, when their Souls and Bodies are reunited, then they will receive their dreadful Doom and condign Punishment for their Evil Deeds: for your further instruction herein, see *Luk. 16. 22, 23. the 8. 28. the 10. 23. and the 12. 30. Mat. 23. 23, 31. and 5. 24. and 13. 14. and 14. 31. Theff. 1. 10. 1 Pet. 3. 19. Jude 5. 6, 7. Acts 7. 5.* and in many other places the Scripture gives a large account of Hell, and of its Torments, of which none can doubt, since our Blessed Saviour said, *That Heaven and Earth should pass away, but his Word should never pass away;* Therefore, unless we be regenerate and renewed in Christ, our condition is desperate; hence let us with all speed Repent, and streighten the unevenness of our ways, according to the Level of God's Word and Commandments; let's Love one another, and do as we would be done by, and shew the loveliness of our Faith by the uprightness of our Works; *For it is not every one that cryeth Lord, Lord, that shall enter into the Kingdom of Heaven. No, It is the doing the Will of God that dwelleth in Heaven that must bring us thither;* We must be Born again, not of the Blood, nor of the Will of the Flesh, but

but of God, who in Christ is our Father, and will renew his own Image in us every day more and more, and apply to us the Merits of Christ's Sufferings for the blotting out of all our Sins, original and actual, together with the guilt and punishment belonging to them: Blessed is he therefore to whom the Lord hath not imputed Sin, [see *Ezek. 18. 21. 2 Cor. 33. 13.*] for to such all the Righteousness of Christ is freely and fully imputed, to the Reconciliation of them unto the Lord, who approveth them as Righteous, not taking notice of every fault, but bearing with their Frailties and Infirmities, *Exod. 34. 67. Rom. 4. 8.* The godly Man hath an assurance of God's Fatherly care and protection Day and Night, which care God manifests in providing all things necessary for his Soul and Body, so that the godly Man is sure of having enough: God gives his holy Angels [as Ministers] a charge to attend upon the Righteous, *Psal. 34. 7.* And to prevent all dangers, the Angels pitch their Tents about the Just for their safety where ever they go; yea, God will defend them with a Cloud by day, and with a Pillar of Fire by night; and his Providence shall hedge them from the Power of the Devil, see *Jude 1. 9.* where 'tis Recorded, that *Michael* the Arch-Angel was set to keep the Body of *Moses*, which being secretly hidden by God, was sought for by Satan; by which it appears, that God's good Angels keep all such as live and die in the faith of Christ, and in the fear of the Lord, *2 Kings 6. 17.* The Eyes of the Lord are always open to see their State, and also his Ears to hear their Complaint, and in his good time will deliver them out of all their troubles, and bring them to the glory of the Church in her perpetual Triumph in the World to come, when joyned to her Bridegroom Christ Jesus, in Joy that shall never have

an End, a tast of which Joy is in some fort made manifest unto us in the *Revelations cap. 2. 22.*

Therefore let us all with St. Stephen say, *Come, Lord Jesus, come quickly*; and in the mean time, the Lord grant that we may be always Purgings out [by true Faith and Repentance] the Malignity of our Spiritual Diseases, till we arrive at divine and saving Health, that at the End of our Bodily Infirmities, the great Phisician may administer a Cordial to us of his own Living Water; and grant, that at the Night of Death, when our Sun shall set, the Sun of Righteousness may rise upon us with healing under his Wings, and make our Souls [as the Lame-man's body in the Gospel] entirely whole, and so elevate us to those Light Orbs, and Heavenly Mansions, where the Sun shall no more be our Light by Day, nor the Moon by Night, but the Lord our God shall be our Everlasting Light and Glory.

Which are the Hearty Prayers of,

READERS,

Your True Friend,

And Faithful Servant,

David Irish.

Advertisement.

THE *Small-Pox* being now in many Places, I thought it convenient to publish, That if I see the *Small-Pox* break out of any, or but newly come out, I will tell them at first sight whether there be any Danger of Death by having them or not. And I do affirm, That I can, with God's Blessing, give an Antidote against them, and of such Vertue to those that are not already infected, that tho they eat and drink, and be always with those that have them, yet shall they not have them.

So God preserve us all from all manner of Contagious Diseases, and from sudden Death.
Amen.



The Preface.

Courteous Reader,

WHen I consider'd the present
Ages Iniquity, and how
Malicious, Slanderous, and Cruel
some Men have been towards me;
and when I daily felt the Bitter-
ness of their Tongues, by their vi-
perous and inhumane attempts
upon my Reputation, for no other
Reason but that I modestly vindi-
cated my Innocence; I resolved a
Second Time to endeavour the
undeceiving of my honest Country-
Men, by establishing my Integrity
upon the soundest Foundation,
Truth, which, I think, to all un-

A 2 prejudic'd

The Preface.

prejudic'd Men I have sufficiently done in the Preface to my Cordial Counsel. Oh, the Calumnies that have been cast upon me by my Antagonists! I will not name the Animals, lest Posterity should think them greater than they are, who indeed are great in nothing, but in Spite and Perverseness. Some Enemies traduce me for vindicating Physick, the Art I profess, and cheisly study; their Reason for so doing doubtless arises from their Ignorance of its universal Excellence. Nay, some Friends (at least in shew) have privately traduc'd me for my forwardness in defending this Art, & endeavouring to demonstrate its Use,

The Preface.

Use, and to explode the abominable Abuses thereof. Well, it cannot be help'd, Men are apt to be more skill'd in the Actions of their Neighbours, than solicitous about their own. Quod Scripsi, Scripsi, what I have written, I have written, and that with a good Intention to benefit my Neighbour; Non nobis nati sumus; Man was not born for himself alone.

In this Part I treat chiefly of Astrology, which you may Theologize, nay, you may Transmute all the croffest Configurations of the Stars into glorious Portents of eternal Bliss, by the Divine Alchemy of a good Conscience, manifested in Loving God above all things,

The Preface.

things, and your neighbour as your selves; which, he that does, will take all things as Blessings, knowing that 'tis God that orders them: This Rule heedfully observed, the Pinace of your Judgment will never, for want of due Ballast, be tost with every Wind in your Sailing through the main-Sea of worldly Afflictions: This Rule will be in your Stearing as a Cord of Piety and Truth, and binder you from running a Drift upon the dangerous Quick-Sands of Sin, and her Daughter Ignorance. And thus would I have every one to Theologize Astrology, and not (as Heathens) stand so much in Fear of the Stars, as if they had neither
the

The Preface.

the Fear of God before their Eyes,
nor his Love in their Hearts. Art
thou a Christian? Believe in God,
not the Stars, keep his Command-
ments, and mind not fancy'd Di-
ctates of his inanimate Creatures.
The Lord says, Thou shalt have
no Gods but him; Then how
darest thou make the Stars to
rival him in his Divinity. Fix thy
Mind upon Gods Prohibition of
Theft, and it will not be in the
Power of Mercury to make thee
Steal. Consider but the Purity of
Heaven's Majesty, and it will so
outcharm the pretended Charms
of Venus, that she will never be
able to allure thee into the Snares
of unlawful Embraces. In fine, think
but

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but of the Tenth Commandment, and of the Punishment due to its Transgressors, and certainly Saturn can neither prevail with thee to covet, nor Mars to lay theevish Hands upon thy Neighbours Goods. Thus would I have Star-gazers use Astrology. And certainly the best Use we can make of any thing, is, to direct it to the End for which God made all things, viz. To his Honour and Glory, which that we may all do, is the hearty Prayer, and constant Endeavour of,

Yours and Truth's Friend,

David Irish

ASTROLOGY

THEOLOGIZ'D.

THE Holy Scripture is not unlike a Looking-glass, for therein every Man may see whether after this Life his State will (with the Blessed,) be happy, or (with the Cursed) miserable: But the mansion City or Heavenly *Jerusalem*, so often mentioned therein, is (believe me) at too great a distance for the Weakness of our Opticks to pry far into as yet, till the Lord is pleased to open the Eyes of our Souls, by closing up these of our Bodies in Death. O! then with what ravishing Joy and Amazement shall we behold the unspeakable Lustre of that glorious Palace, wherein may be discover'd the Names of those that were registred in the Book of Life, when (as we learn from the Scripture) they were made Members of the holy Church of Christ by the Laver of Baptism.

Besides this of the Scriptures, there are other Glasses of the Devils Doctrine, put into the Hands of some, which certainly *deceive* such as look in them; these give false Reflections, and like the Rods of the *Egyptians*, are not what they seem, but meer Satanical Delusions: In a Word, all Doctrine Glasses are Counter-

feits, which do not cast their Reflections from the mirrour of Gods Word: But yet *Mr. Ignorance*, and his Companion *Presumption*, bewitch many People into fatal Security; these with their Neighbour *Self-conceit*, promise those they deceive fine things for them hereafter; but when Death comes, as a Sergeant or Bayliff to Arrest and carry them away to the high Tribunal of Justice, they will then, tho' too late, see their Diabolical Errours, and even before hand, feel the pressure of their deserved Doom; then will they wish they had not by false Doctrine contemn'd God, nor by false Lies, Stories, and Scoffs, trampled upon his Neighbour.

The Scripture (by way of Similitude) advises all to agree with their Adversary in time, and so to avoid the cruel Hands of Serjeants, Bayliffs, and Jaylors, intimating thereby, that all People should endeavour (to the utmost of their Power) to avoid that terrible Jaylor the Devil, by living a godly, holy, peaceable Life, before Death sweeps them away.

All People are as Malefactors, ever committing offences, whilst on Earth, against the great God of Heaven and Earth; and as Malefactors many times having committed Crimes worthy of Death, are imprisoned till the Assizes, where they answer to their Indictments, and then receive Sentence according to their Crimes; even so it will be with all people after Death, for Death tears them away like a Serjeant in Spite of all Friends, Relations, and Physicians, to the dreadful Bar of God, where they must receive their Tryal and Sentence, of whom such as hear that dreadful Sound in their Ears, *Go ye Cursed into everlasting burning*, are instantly hurry'd away by that infernal sooty Jaylor the Devil, who soon shoots them down the deep Gulf to his eternal Dungeon of Darkness

ness and Misery, where the Rich man in the Gospel lay, and there must these lost Souls lye for ever: It will be then too late for them to cry, O! that I had a little Time left now to improve! O! how precious should it be to me! O! that I had once more an offer of Grace! O! that Christ would once more offer to be my reconciling Mediator to his angry Father, my angry Judge! But then its too late, the means of Grace is lost, and their Souls are lost for ever; for to such Christ will be no Mediatour, neither will he stand up as an Advocate to plead their Cause, such must suffer by reason none can deliver them: O! what welcome News would it be to such Souls as lye now burning in Hell, if they might be releast from their Flames a thousand Years hence! But that cannot be, for when they have lain ten thousand times ten thousand Years, they are never the nearer the End of their Miseries, for the End of that Term of their Torment, is but the beginning of as many Millions of Years, and so it will hold successively for ever.

This Eternity of Torment is a dreadful Consideration. O! how sad it is to think of being tormented with the Devil and his Angels forever, where there is nothing but wailing and gnashing of Teeth. It will be too late for Sinners then to call on Mountains and Rocks to fall on them, to hide them from the Face of Him that sits on the Throne, and from the Wrath of the Lamb: Then begins an Eternity of pouring out Cursings and Blasphemies against God the righteous Judge, while God is pouring out the full Vials of his indignation and wrath upon them for their Disobedience for ever and ever: Therefore kind Reader, what ever you do, meditate upon Death, Judgment, and Eternity, by which, and by ob-

serving Gods Word and Commandments, you will prevent the terrible Jaylers haling your Souls into his everlasting Burning, dark and bottomless Dungeon.

Now, let all Consider whether or no there is not great need of some to stand (*Moses like*) betwixt an offended angry Judge, and a guilty disobedient People, this is the Ministers Office, who should make a Reconciliation betwixt God and poor forgetful Sinners, and make an *Attonement* for the Sins of the People, by putting up their Prayers for them, and by admonishing them to follow a strict Course of Life, to obey Gods Word, by keeping his Commandments, and then they need not dread the dreadful Flames of Hell.

Now, as for the true Believer, who relies on the meritorious Death and Passion of Jesus Christ, to such Death will be as a Messenger of good Tidings, being it carries them to their beloved Surety who hath paid all their Debts, by canceling their Offences with his Blood; these think every Day a Year till they are dissolved and safe with Christ their Redeemer, to have a full fruition of the beatifick Vision; then they will enjoy their Spouse for evermore; they shall Sin no more, and all tears shall be wip'd from their Eyes: Let us all then by faith and good Works endeavour for the same Joys, and make our Salvation sure with Fear and Trembling: Let us so live, that many good Deeds may follow our Souls when they are carried by good Angels into *Abraham's Bosom*: Let us so live, that we may not be afraid to look Death in the Face, and say, when he summons us, *Now I am going to leave a base sinful and ungrateful World, to be ever with the Lord, where I shall rejoice with Joy unspeakable and full of Glory.* The passing that narrow dark short Passage into Glory,

as it were shooting the Gulf, which done, we shall experience such Happiness as fleshly Eye has not seen, nor Ear heard, neither can it enter into the Heart of Man to conceive, the unspeakable Joys the Souls of Just Men and Angels enjoy in those Eternal Mansions of Glory which Christ hath in his Fathers House prepar'd for all those that love him, and his appearance at his second coming at the last Day to judge the Quick and the Dead, as I have else where explain'd, and shall also more at large set forth in the Astrological Part following, wherein also I will give you to understand how the Glass of Life runs out.

As Astrology proceeds from the Stars, so Theology has its Origin from God, the great Creator of those lucid Bodies, from whom there may be by a Spiritual Alchimy extracted many Theological Verities and Doctrines, touching the Omnipotency, Wisdom, and Goodness of their Maker: For what can more prove the vast Power or Omnipotency of God, than the Creation of such vast and immense Orbs out of nothing? What greater Argument of infinite Wisdom, than the Order and Harmony of the Heavens? And what can more demonstrate the Goodness of God, than his making the Heavens of such a Beniga and useful Influence and Nature?

Many are of Opinion, that the Stars by their Influence govern Men, the inferior World, and all things therein, but 'tis an undeniable Truth, which all Men ought to understand and know, that God not only governs Man, and all inferior beings, but also the Stars, and all that is above. His Power is unlimited; 'tis beyond the Reach of our Capacity to comprehend the things he is pleased to do. His Divine Will and Pleasure ever was and will be done, in all Times and Places on Earth, as it is in Heaven.

Our Saviour called the Astrologers *Fools*, for discerning the Face of the Heavens ; but did not discern the time present, and now also is ; that is, the Gospel, wherein the Stars have not the Influence they formerly had, by reason that Christians have more confidence on our Saviour, rely upon God, and therefore are more immediately govern'd by his Goodness, Mercy, and holy Inspirations, than by Starry Influences, which are very remote, and consequently very weak in their Operations.

Besides, it is believed, that the Influence of the Heavenly Bodies, through Time, are become less Powerful ; and that therefore Animals and Vegetables have less Virtue in them than they formerly had : and this is confirm'd, for that the universal deluge, or *Noah's Flood*, washed away much of the prolific quality or fruitfulness of the Earth, which before nourished the Herbs, all sorts of Grain, Plants, and Fruit-Trees ; for want of which Nourishment, and thro' Age, the Earth becomes Barren, by which their vertues are diminished, and are neither so good nor large as in the Old world : A notable Instance of the Verity of this appears in the Holy Land, which was once the most fruitful Land in the World, till God withdrew the Blessings of the Heavens from it ; then it soon became Barren, as indeed all other Places would, if not cultivated with Gods Blessing ; for if God should withdraw his blessed Influence from any other Place, as he did from that of *Judea*, the Effect would be the same, tho' the Stars are one and the same in their Motions, and enlighten that Part of the World, as well as others more Fruitful, with their glorious Brightness. What's the reason then that they do not now produce Plenty in *Israel* as well as formerly, or as well as in other Parts of the World

World since their blessed Influence of Brightness enlightens all Parts of the Earth? I answer, God alone gives plenty to those that cultivate and dress the Earth, praying to him, and depending on him for Blessings upon their Labours, more than on the Influence of the Planets, who are subordinate to his Will and Pleasure : for *Paul plants, and Apollo waters, but its God that gives the encrease.* Therefore Barrenness, and the decay of Virtue in Vegetables, do not so immediately proceed from any defect thro' Age, or from Starry Influences, as from Gods withdrawing his Blessings from this or that Land. Hence it also follows, that Herbs have not their Virtues or Qualities encreased by being sown or gathered in such a Planetary Hour, as some too superstitiously imagine, but from the Blessing that God dispenses to them.

In the *new Testament* we are forbidden to *observe days*, as the Heathens did, who thought one Day more adapted to such an Action or Work than another ; therefore the Days of the Week, as attributed to be under such or such a Planet, ought no more to be observed than the *Arabian* Astrological Fancy of Planetary Hours for Gathering, Cutting, Grafting, or Sowing, the season of the Year and Weather, being only worthy of a Wise Mans Consideration in his affairs, which will in all Probability be in the best Posture, when he is more solicitous about the Works of Righteousness and Heaven, than the Interests and Concerns of this World.

Besides, the strictest observer of Planetary Times and Influences, will find the greatest Incertainty in them ; there has been many Alterations in the World since the Creation : The fixed Stars, as they are call'd, have not only chang'd their Places, but their Signs

also; the Motions of the Planets have been altered as well as Days, as when the Sun and Moon stood still for the Space of a whole Day; the Sun has gone back, the Sabbath forward to the first Day of the Week: These things consider'd, how then can there be any certainty in their Planetary Days or Hours, or indeed in any Starry Influences, by which, as some assert, Men and the World are govern'd. Can there be more signified by them, than what God Almighty has appointed them for, as to run their Courses, for Days and for Years? he has set them for *Signs* and for *Seasons*, to divide the *Day* from the *Night*; in all which they still obey the irresistible Commands of their Creator.

There is nothing more certain, than that the Time of Creation is altogether uncertain, which shows the Folly of some Astrologers, who thought there was such an absolute Revolution of the Planets, that they were all got into the respective Places they possessed at the Time of the Worlds Creation, upon the 31 of March 1698, about 7 of the Clock at Night, tho' at that Time the Sun was Eclips'd in his Exaltation.

I conclude therefore, that the Sun begun his Course in *Aries*, about the twentieth Day of *April*, according as we now reckon the Month and Days of our *Julian* Year; for by *Astronomical* Calculation that's found to be the fourth Day of the first Week, and first Day also of the vernal Equinox, when the Years from the Creation be rightly reckoned; so that the 17th of *April* seems to me to be the first Day of the Worlds Creation, 3948 Years before the beginning of the common *Era* of Christs Birth.

In my Opinion, if in any thing *Astrology* be useful besides Phylick, 'tis by the Observation of the great Eclipses of the Luminaries, Conjunctions, Commets, and

and Blazing Stars, which, tho' with great uncertainty to Time, forewarn Mortals of future Destruction, Revolutions in Kingdoms or Calamities impending; some of which have after those Accidents of the Planets and Meteors, been observ'd to happen to People or Cattel in divers Places of the World, but seldom to all Places at one and the same time; for when there was a Famine in *Canaan*, there was Corn in *Egypt*.

God has promised that there should be Seed and Harvest to the End of the World, yet there may be a great scarcity of all manner of Eatables in many Parts of the World, thro' unseasonableness of Weather, Wars, and Devastations; but that which is most especially to be feared, is some mortal Sweeping Distemper and Epidemical Disease, if the Judgment be not averted and timely prevented by fervent Prayer, and the daily Supplications of the Household of Faith and Righteousness, to Almighty God, that he may withdraw the effects of his heavy Indignation from us; his Judgments are ever temper'd with Mercy, for whenever his Anger is kindled against the Inhabitants of the Earth, usually (thro' Mercy) he gives Notice unto them by such strange *Phænomena's* and dreadful Apparitions, as Comets, Coruscations, & Blazing Stars, before the mighty Blow be given, due to the Weakness of our faith and heinous Immoralities of our Actions, hereby shewing, *That He wills not the Death of a Sinner, but rather that he Repent*: He is indeed a merciful God, slow to Anger, and long Suffering; but withall, dreadful to those that will not obey his Word, nor take notice of his forewarnings; such are sure in the End to feel the weight of his heavy displeasure; but when, or in what kind of Afflictions he will pour down the Viols of his Wrath, no Man knows, since his Determination and sacred Decrees are unsearchable;

able ; all Astrological, Philosophical foresight and consideration in this Case is short Sighted. He ever did and do's usually withhold his Hand for a time, to see whether the Inhabitants of the Earth will turn from their Evil ways and Repent, and cry and call upon him for Mercy ; and to as many as treat with Him by Prayer, Thanksgiving, good Works, Reformation, and Humiliation, He dispenses the Heavenly Dew of his Mercy, and by a kind Admittance into his Divine favour, exempts them from the Severity of his Indignation : Therefore, it lies not in the Stars, wooden Gods, nor Man, to avert the impending Judgments of God ; for the only way to be safe, is, to keep his Commandments ; this is the true Theology of Astrological portents, whereby we may be safely protected from what is signify'd by Comets, and other irregular, or at best, unusual Productions of Nature, which are no more than Signs and Tokens of Gods Displeasure against the Wicked, whom, as Enemies, he will overthrow when he thinks fit.

The *Stars and Planets* are to give *Light*, the greater to the Day, and the lesser to the Night, which is the End for which God made them, and to this End they are preserv'd moving about in their due regular Course and Order, for Days and for Years, to the End of the World. 'Tis Stars that regulate the Seasons : Thus we have *Summer* by the Proximity of the Sun to us ; and when he is at a greater distance from us, then we have shorter Days, and colder Weather than at other Times ; and this we call *Winter*. Let this and what I shall add hereafter be Satisfactory for all Rational Men ; tho Astrologers pretend to tell what Fatality attends most Places of the World by the Stars, to whom they attribute the Al-

teration

teration of the Weather, and the inclinations of Men to this or that Vice or Mischief; but let me tell you, there is little certainty in it, I rather think, that Ambition, Wine, and other strong Liquors, are the occasion of most Mischief; if this be not so, tell me, Astrologer, why Men and Women are not more prone to Leachery, Quarreling, and other Mischiefs, when sober, and in their natural Temper imprinted on them, as you say by their Stars, and consequently apter to receive their Influence, than when Drunk; yet, 'tis evident, there is more Mischief then done, than when Men are sober; therefore 'tis the Liquor that inclines their Minds, and not the Planets. Hence the Apostle bids us beware of Drunkenness, Surfeiting, and all worldly Cares for this Life.

And our Saviour bids us *take no Care for to Morrow*; Who knows then what the ensuing Day may produce, or what will be the success of any Affair?

Man is called a *Microcosm*, a little World, resembling the *Macracosm* or greater World from whence he was taken, and to which he must return. And as the great World must be dissolved and purify'd by Fire, 2 *Pet.* 3. 10. and 1 *Cor.* 15. 25. even so must Man, and God is the great Chymist that can alone extract a new World out of the Old, and new Spiritual Bodies from the Old natural Bodies, *Theff.* 11.

4. *Job.* 5. 25. *Ezek.* 37. *Rom.* 5. 17. 1 *Cor.* 16. 12. *Matt.* Then shall the Righteous see the fulness of Gods Glory, which will enlighten them beyond what the Sun do's now by Day, or the Moon and Stars by Night; for God shall be their everlasting Light and Glory, *Rev. Luke* 9. 3. *Acts* 1. 11. *Rom.* 2. 12. To attain to which happy State, there is no Way but by keeping Gods Commandments: *If you wou'd enter into Life* (said our Saviour) *keep my Commandments*;

mandments; which if we do, we need not fear what the Influences of the Stars can Effect.

Men are now very remiss in their Duty of Reading the Scripture; tho' we hear many talking of God's Word, yet do we see but few that walk in God's Ways. It is not *the Temple of the Lord* with them in the old Testament, *Jer. 7. 4.* Nor saying, *Lord, Lord,* with them in the New, *Matt. 7. 21.* can give entrance into the Kingdom of Heaven; no, 'tis the doing the Will of God, who is in Heaven, must bring us thither. The true Church is a Kingdom of Hearts, which love one another in the Lord; therefore all People should have that true and hearty Love one towards another, as to do every one as they would themselves be done unto, knowing that nothing will follow us into the other World which can do us any Service or Good when we come to appear before the Tribunal Seat of Jesus Christ, to render an account of all the Actions which have been transacted by us here in the Flesh, but our Faith and good Works. How careful then had we need be in our Stewardships, and *to do good and to distribute, for with such Sacrifices God is pleased*; and to be kind and Merciful, *forgiving each others Trespases*, (which is the greatest of Alms) *even as God in Christ hath forgiven us*, *Ephes. 4. 32.* and to be helpful to one another by Counsel, Purse, Prayer, and Divine condescension. The Worship we profess should be Spiritual, and Terminate in God, which will bring us everlasting Life and Liberty, and to have Communion with God in Christ; all which we might obtain, if we could but keep our blessed Saviours new and last Commandment, which was, *To Love on another*: this Precept he left as his last Legacy. This one Commandment well observed, would be the Harmony of the World, set Heav'n and Earth in Tune,

Tune, and God at Peace with his Creatures; it would plant Joy, Concord, and the Peace of God (which passeth all Understanding) in every Kingdom, in every City, in every Family, and in every Breast; and that Angelical Prophetical Anthem at our Saviours Birth would also recover its Use and Power in the World, Exprest in these Words, *Glory be to God on high, and on Earth Peace, good will towards Men.* Amen.

Thus we see that our Saviours first coming into the World was proclaimed by Angels, and he has assured us, that *he will come again at the last Day to judge the Quick and the Dead*; and therefore, as a tender Saviour has enjoyn'd us to be always watching for his coming, *for the Day and Hour in which he will come no Man knows*; therefore he said unto all, *Watch.* How watchful then had we need be, whose Lot it is to live in the last and worst of Times; surely we ought to be ready prepared with the Oyle of Faith and good Works in our Hearts, to meet the Lord our Bridegroom at his coming, exercising our selves here in *Holiness and Righteousness all our days*, that when we shall pass from *Death to Life*, the Second Death may have no Power over us, *for (certainly) the Hour is coming in which all that are in the Grave shall hear his Voice and shall come forth*; such as have done Good and believed his Words, shall live and reign with him, and have everlasting Life, and shall not come into Condemnation, but such as have done Evil, and believed not his Words, shall have everlasting Shame and Condemnation, and be shut out from all his Glory into outer Darknes. This is the last state of the Wicked, such as feared not the Lord that made all things. See *Luk. 21. 36.* where our Saviour advises his Disciples to *watch and pray always, that they maybe accounted worthy to escape those things that*

that shall come to pass, and stand before the Sun of Man at his coming. And bids us to take heed that our Hearts be not overcharged with Surfeiting and Drunkenness, and with the Cares of this Life : But first seek the Kingdom of Heaven, and all other things shall be given unto you. So then, the first thing we ought to do in the Morning, as soon as our Eyes are open, should be, to praise the Lord, not only for his gracious Preservation of us the Night past, but also for all our Life long hitherto, and to serve him by Prayer and Thanksgiving, and then we need not doubt of his Blessing on our honest Endeavours. He admonisheth all to be faithful Stewards, watching and waiting for his coming, (for we know not in what Hour he may come) that when he come and knocketh we may open unto him immediately, that he may come into us, and Sup with us, and we with him. The way to make an Entrance to let him into our Hearts, is diligently to mind every good Sermon we hear, and ponder that saying of David in our Hearts, *Psal. 119.* where he saith, *His delight is in the Law of the Lord, and doth meditate thereon Day and Night.* As also *Psal. 1. 9. 1.* *Peter. 4. 7.* where it is said, *the End of all things is at hand ; therefore watch and Pray ;* for our Prayers and good Works will meet us then, and we shall rise with them at the last Day.

In fine, let this be our great Care, to meditate much upon Death, Judgment, and Eternity. Do we not all own that it is appointed to all once to die, and after Death to come to Judgment, and that Heaven will be an Eternity of Happiness, and Hell a place of outer Darkness, and an Eternity of Misery. Jesus Christ hath the Keys of Death, Hell, and eternal Life, at his Disposal, and every one will receive according to their Works, whether they be good or evil. The Tremendous Sentence

at the last Day will be contained in few Words; *Come ye Blessed of my Father, inherit a Kingdom prepared for you: And go ye Cursed into outer Darkness, a Place prepared for the Devil and his Angels.* O! how wonderful a change will it be to enter either into an Eternity of Happiness, or an Eternity of Misery!

Tho the coming of Jesus Christ and the Day of Judgment be different Things, yet notwithstanding, whatsoever we would do for the coming of Jesus Christ, we must do it while we are in this World; for when we Die all our good Works are sealed up till the Day of Judgment; there is no Counsel in the Grave. There is a Gulf we must pass now, for after this Life there will be no passing of it; see *Luke 16. 24.* therefore, let us look seriously into all those Places of Scripture that exhort us to Faith and Repentance, and teach us to turn our Hearts unto the Lord, who hath the Words of eternal Life. Let us so engage our Hearts to him that we may never revolt, which God grant we may all do. *Amen.*

But before the Day of Judgment, many expect Christ's thousand Years Reign; and it is thought by learned Men, that some very sweeping Judgment or Desolation is first to be expected. The wicked and lukewarm of all Sorts & Degrees, of all Nations and Churches, will be swept away and trodden down, as you may read in *Revelations* the 11. signify'd by *the outer Court*; but those that worship God within the Temple, in their Hearts; before the Altar, at the Throne of Grace, are those that are truly godly, and worship God *in Spirit and in Truth*, whose Souls are made his Temple, and he is honour'd and ador'd in the most inward Thoughts of their Hearts.

God grant we may all get new Hearts and new Spirits, and walk according to his holy Will and Command-

Commandments in Newness of Life ; for on the regenerate the *second Death* will have no Power, and God will *hide them under the Hallow of his Hand, and under the shadow of his Wings*, and they shall be as *Priests and Kings* unto God, always giving him Praise, saying, *Holy, Holy, Holy Lord God of Sabbath, Heaven and Earth is full of the Glory of thy Majesty.* Then shall those under the Altar joyn with them, and never cease from crying out, *How long, O Lord, will it be before thou avenge our Blood on our Adversaries.* They are to wait God's Time with Patience, till the *Day comes that will burn like an Oven*, then God will Recompence every one according to his Works. See *Malachi 3. 5.* where it is said, that *God will be a swift Witness ; I do all (saith God) in a very little Moment of Time.* See also *Luke 17. 24.* where you may read, that *the Sun of Man, in his Day, shall come as Lightning.* See likewise *1 Cor 5. 12.* where it is said, that *in the twinkling of an Eye the the Dead shall be rais'd ; but no Man knows the Day and Hour, no not the Angels, but God only*, who will execute his Justice in the fulness of Time ; but before that Day comes, the outward formal Worshippers will be swept away, and there will be a glorious Shining forth of the Gospel for the Conversion and bringing of Multitudes to Christ, and for a Testimony against those that remain obstinate ; for *the Filthy will be Filthy still*, upon whom the Violence of God's wrath will be pour'd out. This will be a Time of trouble, such as never was since Man liv'd upon the Earth ; this will be, as 'tis suppos'd by some, at the End of Christ's Thousand Years Réign, which Term of Years, they think to be near commencing, according to the Line of Time ; in which Term of Years, as they say, there will be great Reformations and Changes throughout the whole World ; for which they quote

Isai.

Isa. 45. 19. where you may read, that God encourages us to ask of him *Things to come*, even as his Spirit is said to shew to his Servants *Things to come*. Who knows what great Revolutions may be produced before the 2 Superiours move out of the *fiery Trigon* into an Earthly one, which will not be till 1801 or 1802, betwixt this and that Time we may expect great and unforeseen Alterations and Changes; for when we think our selves most Secure, Wars and Pestilence may violently break out.

We read in *Josephus* of strange Destructions, and of many false Messiaßes and false Prophets among the *Jews* before the true Messias Christ our Lord's first coming; and we may not be surpriz'd, if the like happen before his 2d coming, which I really believe will be preceeded also both by vast Destruction of Wars, and epidemick Distempers, which will sweep away many millions of the wicked; and also by many false and lying Prophets, which in the latter Days will cry out, *Lo Christ is here!* even to the Seducing of many godly and well-meaning Men; and also my Opinion is, that the Seasons of the Year will towards Christs coming prove intemperate and unusual; yet, however it may happen, we have found the Year 1699 proved a dry Year, and I wish that the ensuing Years may not be attended with many Calamities long since spoken of by some Astrologers, who said, the Eclipse of the Sun in *Libra* signifies, that the latter Part of the Year 1700, and some Years ensuing, will be attended with violent Actions, and the change of Religion and holy Things and Customs in some parts of the World; and also with Pestilential Distempers, and the Death of great Men; *sed Deus Astra regit.* This Eclipse happened at 9 in the morning on the 13th of September 99, the like has

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not been this 50 Years; the Opposition of *Satan* and *Mars* at the same time makes it the more remarkable; and another Eclipse will happen in *Leo* on the 24th Day of *July*, about 9 in the Morning, in the Year 1701.

However, that in our predictions we may not always appear Soldier like with Swords and Spears, to terrify and affrighten, I doubt not but the ensuing Year 1701 will be a fine, seasonable Spring, so as we may early get Vegetables for Physicall Uses.

But after these sad Things spoken of before, there will be almost a new World; the Religious will flourish, the Farmers take Pleasure in their Husbandry, the Merchants have prosperous returns, & the Mechanick quick Trading, every Man will repair his former Losses: *England* be thou contented, and return God his due praise for the many blessings bestowed upon thee; then old Men will live their full Years, and our Youth grow up to Mens Estate. After the Year 1702 its thought *England* will enjoy Peace and Plenty for several Years; but in the Year 1702, learned Astrologers think something may appear more than usual, or has yet been known in the World. O Revolutions! See *Ezek.* Chap. 10, 11, 13, 14. and other Chapters speak of things to come.

In the Year 1722 there will be a great Change, which will be almost Universal, and it will be a Time remarkable for Justice and a religious Life. Some of it may affect *London*, and the North East Parts of the World more than usual, or has hitherto happened.

In the Years 1742, 1762. and 1782. 1802, there will be, as tis thought by Astrologers, great Differences between Kings and Princes, and many Afflictions will fall on many Kingdoms, and great Alterations and Changes then-about may be expected.

But

But in or about the Years 2000. 2198. and 2397 (if the World continue so long) there will be the greatest Changes that ever were since the Creation; for nigh those Times may be expected the New Creation, and a New Heaven, and a New Earth, without Sea.

There have been 87 great Alterations and Changes since our Saviours Ascension, and there were before his coming into the World 200 remarkable ones; the chiefest of which was the universal Deluge, call'd *Noah's Flood*, which was 2349 Years before Christs coming upon Earth; and it was in the year 1575 before Christ, that *Moses* and *Aaron* flourished, and King *Pharoah* executed his Cruelty in *Egypt*, and the Children of *Israel* were delivered from their Slavery and Bondage.

In the Year 581 before the coming of Christ, the ten Tribes were led into Captivity. This was in the Monarchy of the *Meeds*. About the same Time *Sennacherib* King of the *Assyrians* had 185000 of his Soldiers slain by an Angel, which made him leave the Siege of *Jerusalem*, and fly away; but presently after was slain by his Son.

About that Time lived *Habbakkuk* the Prophet. And many very strange Things happened in the World before our Saviours coming into it; as the violent Convulsions which the *Jewish* Monarchy labour'd under thro' the bloody and unnatural usurpation of *Herod*, who murder'd and destroyed all that durst whisper the undoubted Title of *Hircanus* *Arisrobulus*, or any other of the royal Line of *Judea*, to the great Grief and Terror of all the Loyal Hearts that wished well to the lineal and direct Succession of the Crown of that Country. Nor was his guilty Mind ever at ease till he had put a period to the Royal Line,

in murdering *Hircanus Aristobulus*, and his own Wife *Mariamne*, a Woman of singular Virtue and Patience, from whom yet that little Title he had proceeded. Nor was he less Cruel to his own Children: Nay, his Butchery even extended till after the coming of Christ; for the true Nature of an Usurper ruling in him, he endeavour'd to murder Christ himself, because he fear'd the *Jews* would make him King; but missing our Saviour, he inhumanly butcher'd many thousands of tender and innocent Infants, even in their Mothers Arms. There are several remarkable Instances of Gods Justice on the Wicked since Christ took his leave of the World. Histories give us an account of the dreadful Destruction of *Jerusalem*: So we may still expect the same overthrow or Destruction to befall the Wicked. And we hear of, and see various Alterations and Changes in the World, yet so, that, as *Solomon* saith, *there is no new Thing under the Sun*.

I hope Reader, I shall not be accounted a Conjuror for that I give thee some account of what Astrologers conjecture may happen in this Globe of Strife, since I am of no other Opinion than was the learned Dr. *Reynolds*: "He is the best *Scholar*, that knoweth the
 "Plague of his own Heart, and hath got it healed with
 "the Blood of Christ. There is no *Grammarians* like
 "him, that hath learned how to decline Sin in every
 "Case: No *Logician* like him, that can find out Satans
 "subtilties, and evade his Paralogisms: No *Arithme-*
 "tician like him, who hath learned to number his
 "Days, and apply his Heart unto Wisdom: And no
 "Musician like him, who doth by a holy Life, to the
 "Tune of Sincerity, sing forth the Praises of his God.
 "He is the best skill'd in *Astronomy*, that hath his
 "Conversation in Heaven: None is skill'd in *Oeconomy*

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"micks, but he who walketh in the midst of his House
 "with a perfect Heart: He is an Excellent *Rhetorician*,
 "that, like *Jacob*, can plead, so as to overcome and
 "prevail with God himself: He is the most famous
 "*Physician*, that makes it his chiefest Study to have his
 "vitiating Nature healed by the renewing Work of
 "the holy Spirit: He is the only *Politician*, who is
 "Wise unto Salvation: And he is the best *Astrolo-*
 "*ger*, that can predict his own Salvation by Faith
 "and good Works. These Things will appear Truths
 when we come in the other World. Great Parts
 without Piety and Charity will bring at that Day
 but the greater Punishment. *Astromony*, which con-
 sideres the Course of the Heavens is a most Ancient
 Art; it was common among the *Hebrews*, who had
 great Regard to the Motions of the Stars; and 'tis
 Remarkable, *God* said to *Abraham*, behold the Hea-
 vens! canst thou number the Stars? &c. The *Egyp-*
tians likewise were skill'd in this Art; indeed the
 Clearness of their *Climate* seem'd in a Particular man-
 ner to invite them to Starry Speculations.

The Heavens Motions are Threefold; the *First* is,
 that of the *Primum Mobile*, which is so rapid, that
 even now the whole Firmament runneth certain
 thousand Leagues in a Moment; which cannot be
 conceiv'd to be perform'd by less intelligent Bodies
 than Angels. 'Tis wonderful that so great a Vault
 or Frame should go about in so short a Space as 24
 Hours; so that if the Sun and Stars were of Iron or
 Brass, they could not but melt in so swift a Course,
 especially being so vast as they are said to be, viz.
 that one Star is bigger than the whole Earth, and
 yet the Number of them is beyond our *Arith-*
matick. The *Second* Motion is of the Planets, which
 have their particular and proper Motion. The *Third*

is a quaking or trembling Motion, as they call it; 'tis lately found out, the same is very uncertian. *Astronomy* I applaud, and all Parts of the *Mathematicks*, which are demonstrable, or depend on evident Proofs; but those Parts that have not this foundation, I count ridiculous and vain.

God himself is alone the Creator and disposer of all things; tho he hath ordained the Stars to be *Signs*, yet 'tis his proper Province to be the only Lord and Governor; therefore all Arts are false and foolish that either take away or diminish the Power and Operations of God. Hence, as long as *Astronomy* moveth in her own Circle wherein God and right Reason has placed her, she is to be allowed as a fair Gift of Heavens Bounty; but when she is made to step out of her Bounds; that is, when she is made to Prophecie, and fore-tell future Contingents, as how things in the hereafter will go with one, or what Fortune or Misfortune any sublunary Being, whether Animate or Inanimate, shall have, as Astrologers will make her predict: In this Case she is no more to be justified than *Chyromancy* or *Palmestry*, which all Wise Men utterly reject.

How far *Magicians*, by the Help of the Devil, who is of exquisite Knowledge in natural Things, may foretell to wicked and ungodly Persons, 'tis hard to say, since the Devil, besides the Depth of Philosophy, knows the very cogitations of such Wretches; and therefore may in many things tell what will happen.

There are some who follow the ridiculous Opinion of *Copernicus*, and with him affirm, that the Earth moveth, and the Sun stands still, tho there are several Places of Scripture to convince them; as where the Lord saith, *He had laid the Foundation of the Earth so firm, that it could not be moved.* Again, *Joshua* com-

commanded the *Sun* to stand still, and not the Earth.

But to return to *Astronomy*, or *Astrology*, as they now call Prophefying by the Stars ; I affirm that those Lucid Bodies have no strength to opperate upon Bodies so remote as we are from them, and consequently cannot compel us to this or that Evil or Good ; they are only Signs, as *that Star* was to the *Wise Men in the East*, which forerun the Revelation of the Gospel. See the Prophet *Jer.* cap. 10. *Be not dismay'd at the Signs of Heaven* ; this was *Moses's* advice likewise ; for when there were strange Apparitions in the Air that frighted the Heathen, God's People regarded them not.

'Tis no wonder if *Astrologers* foretelling many things, that some of them come to pass ; for they will be sure in their Almanacks to foretel no Snow in Summer, nor Thunder in Winter, tho of late Years we have had such contrary Weather, as has confounded all the *Astrologers* even in this Point.

Astrology is uncertain at best, and like as the 10 Predicaments are feigned in *Dialectica*, even so *Astronomers* have feigned *Astrology*. I would willingly hear what *Astrologers* can say to the Case of *Jacob* and *Esau* ; they were both born together of the same Father and Mother, under the same Planets, in the same Country, yet they were wholly of contrary Nature, Minds, States, and Fortunes ; was this the Effect of the Stars, or of him that said, *Jacob have I loved, and Esau have I hated* ; this was the Finger of God, and it ought to be an Article in Christian Theology, not to ascribe to the unworthy Creature what is the Work of the Creator.

The upright and true Christian Religion renounceth and opposeth all such Riddles and Fables ; but now a-days Religion is debas'd and ridicul'd, *Atheism*,

Deism and *Epicureanism* gain ground especially in this Land, where Men seem uneasy with all Religion; but let those that as yet honour Religion hearken to God's Word, and not to the Sayings of vain *Philosophers* and *Astrologers*, by which means they may Theologize even *Astrology*; those that do otherwise deceive themselves as those that predict certain events to befall particular Persons and Things by their *Radix* or *Horoscope*, as the Example of *Esa* and *Jacob*, together with the following one shews; for when at one time many are slain together in one Battle, no Man can truly affirm, that they were all born under one Planet, yet they die altogether in an Hour, yea, oftentimes in one Minute, especially before the Mouths of great Guns or Ordinance (as they call them). These things prove *Astrology* to be nothing but a juggling Trick, uncertain and fictitious, as well in Nativities, as in some other of its Parts; yet by this Artifice of telling future Events they get Money, and terrify People with Tales of Misfortune, from which no Man is free, tho' their coming depends wholly on the Will of God. The Stars are indeed glorious Lucid Bodies, created by God, and plac'd in the Firmament, that they may give Light to this our Globe of Earth, and water and make People glad and joyful in the Lord. Also to be Signs of *Years* and *Seasons*, as it is written. To conclude, to believe the Stars, to trust in them, or to be affrighted at them, is Idolatry, forbidden by the first Commandment of God. But Men regard not what they shou'd do; their Thoughts are upon what they would have, that is, Money, and the old Saying tells them, that Superstition, false Doctrine & Hypocrisie have Money, when Truth goes a begging. Thus we read, that in former times more than sufficient was given to Monasteries; but we see that

that now the Truth of the Gospel has little bestow'd on her, and that the godly Ministry have many of them not sufficient to keep them from being necessitous and craving, when as in the Times of the more Charitable Papiſts, the Clergy surfeited with abundance, and almost every Parish had large Testimonies of the good Works of its Inhabitants. But in Time, we hope, the warmth of the Gospel will thaw the Hardness of Mens Hearts, and make them more forward in all the Works of Mercy, Spiritual and Corporal.

Astronomers and *Mathematicians* are like many other Men, whose Thoughts are busied frequently about things at a great Distance, but neglect what is nearer Home. Thus, tho the Lord hath said, who *bath measured the Earth*, or the *Heavens*; yet they pretend to do both, and affirm that the Earth is four times 5400 miles in Circumference; but yet they conclude, that in respect of the Heavens, 'tis but a small Point; and every Star in the eighth Sphere they compute to be bigger than the whole terraquatick Globe; nay, they say that if the Body of the Earth was placed in the like Distance from us, and had a splendor proportionably equal to the Stars, it would hardly appear at all at such a Distance 'tis so small.

The Earth is fix'd, and upheld by an unknown thred passing betwixt the Artick and Antartick Poles: this Thred goes from the North Star through the Earth to the South Star invisibly; under the North Star the Compass will not work. The two Poles are immoveable; but all other Stars have their Motions about the Poles.

Astronomers tell us, that every fixed Star is in Compass far greater than the Earth, and all the wandering Stars are likewise bigger than the same; *Luna, Venus, and Mercury* excepted.

Mr.

Mr. Greenwood, from *Nugenius*, *Goffendus*, and others, computes the Magnitude of the Planets thus: *Sol*, or the *Sun*, is bigger then the Earth 333 Times; *Saturn* 298 Times; *Jupiter* 577 Times; *Mars* 15 Times; *Venus* is less than the Earth 3 Times; *Mercury* 27 Times: in fine, the *Moon* is also less than the Earth: They also give an account of the Height or Distance that every Planet is from the Earth: But I shall not relate what they say, lest I tell you so many Lies as they do: They count 3 miles to the Clouds, when every one with half an Eye may see, that some are higher, and some lower; that one is beneath another; the lower passing swiftly, and those that are higher very slowly, according as the Wind drives them, and the Water poiseth them in the Air, to water the Earth; but as to their height, there is no more certainty then there is of the Distance between Heaven and us.

Astrologers say, Heaven is so vast a Distance from the Earth, that if God should let fall a Golden Bullet of 28 pound weight, it would fall 100 Miles an Hour, yet it would be 36000 Years a falling to the Earth, tho there is nothing can fall from thence save what was ordain'd to come from him. Our blessed Saviour gave an account of the great Gulf fix'd between Heaven and Hell, tho we know nothing that upholds the Sun, Moon, or Stars from falling, save the Almighty Power of God, and by his Command they keep their Station in their regular Courses, for *Days*, and for *Years*, till his appointed Time is to give them Rest: so this Supposition is to shew the vast Distance betwixt God's Throne in Heaven, and the Earth his Footstool; and when they have done all they can, they are not able to measure by Thoughts, God's wondrous Works. And for my Part, I know not any

one that ever went thither, and came back to give any account of the Number of Miles ; for I believe the Soul, or Spirit that goes that Way, passes as swift as a Thought, and likes the Place too well to return on such an Errand, but remains there till God calls for it, to reassume its Body at the last Day, and then, doubtless, the blessed Spirits will be above such frivolous Speculations. But to gratifie those that wou'd know what *Astronomers* say more of these Matters, such I inform, that they tell us, that there are two Essential Parts of the Heavens, *viz.* the Celestial and Elemental ; to the Celestial Part they attribute eleven Heavens or Spheres, which they number thus : The *First* or *lowest*, is the Sphere of the *Moon* ; the *Second* of *Mercury* ; the *Third* of *Venus* ; the *Fourth* of the *Sun* ; *Fifth* of *Mars* ; *Sixth* of *Jupiter* ; *Seventh* of *Saturn*. These have a perpetual Motion, and are mov'd by the Power of God, which is an unknown Mystery that has set many Man's Brains to work, to contrive Clock-Work to go by a perpetual Motion ; but 'tis not to be done by Man ; and to lose his Labour, is the least Part of the Punishment he deserves, whose Pride carries him to equal the hidden Secrets of God. The *Eighth* Sphere, is that of the *fixed Stars*. All these Orbs are so transparent and clear, that we see through them all at once, but further, they say, our Sight cannot reach ; yet they add, that the *Ninth* Sphere, or Heaven, which they call the *2d* Moveable is brighter than the Sun, and call'd by some the *fiery Element*, or *Purgatory* ; yet by reason of its Distance, and the Weakness of our Sight, it cannot be discern'd. The *Tenth* they call the *Primum mobile*, or the first Mover, which they suppose to be as much brighter than the last mentioned, as that is thought to be brighter than the *Sun*. *Lastly*, the *Eleventh*,

is

is the imperial Heavens, where God and his holy Angels are said to dwell; the great and only God, whose Essence is of himself Eternally dwelling in that inaccessible Light which is brighter beyond all Comparison than all his glorious Works; therefore its said, that there is no need of the Sun there to enlighten them; for that the Glory of God would quite vanquish the Light and Brightness of the Sun, and make it seem as dark a Body there as the Earth is to us here, such is the Glory of God; of which Glory *Moses* had a Glympse in the Mount as appears, for it made his *Face shine as the Sun*, tho he knew it not. Now, if he brought away so much Glory, by so short a View of God, and that on Earth too, think then with what Glory Men are invested that in Heaven enjoy the beatifick Vision.

And as for the *Creation of Angels*, it is very probable that there was the like Order observed in making the invisible World as was in the visible; and that on that 2d Day, not only the visible, but also the invisible Heavens, were Created; yet so, as both of them remained as it were unpolished or unfinished until the fourth Day; for then, as the outward Heavens were garnished with Stars, so might the inward and highest Heavens be beautified with Angels. This is pointed at in *Job*. chap. 38. Vers. 7. *Where wast thou, (saith the Lord to Job) when the Stars praised me, or Sang together, and all the Sons of Men shouted for Joy?* It being Evident, that when the Stars were made, the Angels also had then their Being, and rejoiced before God, which was but upon the 4th Day of the Creation; see *Gen.* 1 chap.

. In the next place, I will say something of the admirable mutations of the Planets. And *First*, the great Conjunction of *Saturn* and *Jupiter* in *Leo*, in the Year

year 1682 is worthy consideration, it never happen'd before in the same Sign and Degree, and its suppos'd will it ever again; because if it shou'd, the World must continue 36000 Years from the Time of their meeting. It was a great Conjunction, and was preceded by a most dreadful Comet or blazing Star which appeared in the Year 1680. These too joyn'tly consider'd, we never have read of the like to have happened in any Age; therefore their Events will be the more stupendious and remarkable; for they seem to be the Signs or Tokens of a long Series of dismal Effects. They show the dreadful displeasure and just Anger of the Lord to be kindled against the wicked Inhabitants of the Earth: Therefore, the only Way to prevent the threatned, and it may be the impending Judgments that are due to prophane sinful Men, is earnestly to offer up Prayers & Supplications to the Father in the Name of Jesus Christ, to pardon and forgive us our manifold Offences in not observing his Commandments and Sabbaths, and give us new and stedfast Resolutions to do as we would be done by, and so become new Creatures, walking according to the elevated Paths of Virtue set forth in his written Word.

Many are of Opinion that the Day of Judgment is not far off, but before that come, the Gospel must be Preached to all Nations of the habitable World, so that then the *Jews* can have no excuse for their Ignorance, but be forc'd to acknowledge they have been fully admonished by Christ and his Teachers. The Truth must also be Persecuted and driven into the remote Islands as you may read in *Isaiah*; *At the latter end the Isles shall fear my Name, saith the Lord*; which is, I believe fulfilled. Next observe the 29th of *Matthew*, when as Christ's Church or People

ple have endured that full Proportion of Affliction which he has appointed, immediately thereupon shall his last coming ensue.

There are many other Signs mentioned to preceed his coming; *The Sun shall be darkned, and the Moon withdraw her Light*; the 3d part of the Stars shall fall; but most things are pass'd which were mentioned in the aforesaid chapter, only what is mentioned *Revelations 11. 15.* is expected to be the next. What was meant by the *Sun* is past, by Reason the Seven Churches, or People beyond Sea, long since fell off from the Light of the Gospel. By the *Sun*, is meant the *Gospel*; by the *Moon*, the *Hearers*; and the *Stars* signify the *Star-like Men* that shou'd teach the Truth thereof. Now we see the Gospel is to be much darkned, see *Rev. 9. 2, 3.* and he opened the bottomless Pit of Hell, from whence there arose such Fogs of misbelief and erroneous Doctrine, as that thereby the Light of the Gospel was much obscured; and there came out of this hellish Smoke swarmes of *Sarazens* in the *East*, and superstitious abettors of Usurpation and Errours in the *West*, which wasted a great Part of the Church; and by the Sting and Poyson of their false Doctrine, had permission to *envenom* many in all Places, and make the Hearers to withdraw from the Truth & the Teachers thereof to fall from it, and teach Doctrines of their own Invention contrary to Scripture.

Now its said in the aforesaid chapter of *Matthew*, that when these things are fulfilled, then shall appear those glorious and bright Beams of Light and heavenly Splendor upon the very Act of Christ's coming, as it were the opening of the Heavens for his Descent, which will be unforeseen, so as no Man can fore-appoint or fore-expect the day: It will, as *Lightning*, be sudden and unlook'd for, which giveth no
warning

warning when it comes ; but in an Instant flasheth from the East to the West : For this we have Christ's Word, which cannot fail ; for tho' the Heavens and the Earth have their Time set when they shall pass away, yet his Word shall not pass away ; for *the Truth of my Word*, said he, *is Everlasting, and shall continue when the Frame of the World shall be dissolved.*

You have had already some Part of the signification of an Eclipse that will happen in the Year 1701 on the 24th of *July*, in the fore-noon, about 9 a clock, in that kingly Sign, call'd *Leo* : It will be worth your Observation ; for Authors say, it foreshews strange Afflictions to some Kings and great Men ; but to tell what it will produce, or rather foreshew, in particular, is beyond the Attempts of a modest Artist ; for 'tis only the Power of God to appoint the *how* and *when* of all things, according to his Pleasure : The Significations thereof may fall sooner then we expect ; nay, the End of all things may be nearer then we look for. Some are in hopes that the Power of God will be manifested in regulating religious Duties, by putting them into a better Posture and Method then they have been of late Years, in order to a thorow Reformation : And many are of Opinion, that God will send into the World some sweeping Distempers, whose Violence will be greatest among the *Turks, Antichristians, and Heathens.* As to the rest of its significations, you'll have elsewhere in this Treatise.

Others think, something may appear in order to the *Jews Conversion*, being now towards the 6000 Years of the Worlds Age ; and hence also they think that the most wonderful things of remark will appear before we arrive at the full period of the *Fiery Trygon* ; for all things they say, of greatest Note have

have hitherto happened, when *Saturn* and *Jupiter* were in Conjunction in *Sagittarius*, and what they portended by their last meeting in *Leo*; the royalist Sign of the *Fiery Trigon* is not yet fully come to pass, nor will it till 1802, by which time a wonderful Secret of God's divine Power will be made manifest; nay, before then there will be admirable Alterations and Changes in Religions, and in things relating thereto, in most Parts of the World, the like never before known in so short a Time as is that of 100 Years. The last great Comet and Conjunction of *Saturn* and *Jupiter* in *Leo*, together with this Eclipse, and many other Phenomea's of Nature, are all fore-runners not only of Changes in Religion, but also of strange Judgments which hang over the Heads of the wicked, and will suddenly fall upon them, if they do not in time set upon a Reformation of their Lives, and work out their Salvation with Fear and Trembling, and do Works worthy of Penance.

The aforesaid Things also signifie, that the true Christian Religion shall flourish and abound with all Happiness.

To conclude, I advise all Men not to search after the Knowledge of future Events, by inquiring of Spirits, Familiars, Witches, and the like, since all such Ways are forbid by God; but let us consult *Moses* and the Prophets, wherein the other Practices are condemn'd. He that acts otherwise than God's Word directs, sins; nay, those that in any Case make use of Spirits to direct them, are by God's Word condemn'd to Death.

Therefore to begin with God's Word, and rely on him, and on his only Son our blessed Saviour, is the best Foundation for us to build upon; a Foundation on which to stand, is to be safe; from which to recede, is to fall.

As to Predictions in general, they are very doubtful and uncertain, since Men see but dimly into futurity, and all Men know, *hic Locus est lubricus*, this is a tickle Point wherein my Peh may soon slip, and yet as soon will some Men carp and censure, tho for the Multitude, whose Motto or Character is *Hosanna* to Day and *Crucife* to morrow, such will deifie a Man that hits Right, but infinitely vilifie him if he mistake, when as the best of Men have in this kind err'd.

Upon this ground I take my trip, *Christo duce*, to defend some Blows. I shall, as under a safe guard shelter my self with the Opinions and suffrages of other more learned and pious Mens Judgments for what I write of this Nature, therefore let my Lines be esteemed their Prophesie, and not mine, if any will needs give them that Name.

And here I will give you an account of some prognosticks, showing indefinitely, that the Time of several remarkable Things is not far off; but to give you the Opinions of all that have writ about what I am going to speak of, would be too tedious.

The Antient Rabbies make appear, that strange Alterations and Changes will happen in the *Antient* of *Dayes*, as they call it, which probably is now a commencing; See *Zach. 14. 9.* where it is said, *The Lord shall be King over all the Earth*; that is, his over-Ruling and Powerful Word shall govern all Nations.

Truth is but one, of which the Lord is God, tho every different Sect and Party Challenge it to themselves, whether known by the Name of *Papists, Lutheran, Calvinist, Epistopalian, Presbyterian, Independent, Anabaptist, Quaker, Deist, Phylosophist, Turk, Jew, Atheist*; but the time will shortly come wherein the purity of the *Gospel* shall clearly be *Preached* up, which

is the only way of Truth, whereby God and his People shall be known, and Truth universally embrac'd.

Then according to what is promis'd in several Places, *God will take away the reproach of his People*; as in other Things, so also in Religion. *This is Gilgal the great, to roll away the reproach from Israel.* Likewise it's said, *Rev. 14. 1. 22. 4.* that the *Saints shall have the Name of their Fathers written in their fore-heads*, which signifies, that in those Dayes People shall be no more ashamed of their Christian Religion, than of their Faces; that publick Profession and Imbracement of Christ shall not be despised. We know that of late Days even Governors did put all the reproachful Names upon God's People; but the Time is at hand, when they shall be convinced of their Errours in so doing, and shall cherish the Saints, as knowing that they are the best Men, the chiefest Interest and Stay of Kingdoms.

Let the Consideration, dear Reader, of these Privileges make us endeavour to walk like them that shall see those times, when Men shall make it their chief Study to cleave to Christs holy Ordinances, and to serve him in Love and Unity, honouring them most that have most Holiness. Then shall all the Promises and Prophecies be fulfill'd; then God's People shall have one God, one Faith, and one Baptism, and be known by one Name, viz. that of Christians, 1 *Zeph. 3. 9.* They shall *serve the Lord with one Consent*, all having the same pure Thoughts and Opinion of the Scriptures; so that then there will be an Union of Heads, an Union of Hearts, and an Union of Judgments, and consequently, an Union in the Practice of Piety and way of worshipping God; then great will be the Oneness of Affections; as it is in *Isa. 11. 13.* *The Envy of Ephraim*

Ephraim shall depart : Ephraim shall not envy Judah; nor Judah vex Ephraim : if so, then great will be the Union of all the Godly in their first Fruits, *Acts* 4. 3. 2. In short, the Liberty which is at present indulg'd by many People in their Opinions, is very destructive of a Réformation ; for all Men ought to be guided and governed by Scripture Rules.

Observe that Speech in the 90 *Psal.* at the *ver.* 4. concerning *a Thousand Years* and *one Day*; the estimation of Men is, that the World may stand six Ages, before it endeth, and so the Ages as well as Years, may be compared to the six Days of weekly Labour ; and that the seventh Age shall begin at the Resurrection, as was figured in *Enoch*, the 7th from *Adam*, who died, not as did the 6th. before him ; he was taken up into Heaven. Unto this I assent as probable ; but that each Age should have a thousand Years, is still denied, the Scripture makes it appear thus. The *First* is, from the *Creation* to the *Flood* ; and this by *St. Peter* is called the *old World*, 2 *Pet.* 2. 5. The *Second* is, from the *Flood* to *Abraham*, *Matth.* chap. 1. The *Third*, from *Abraham* to *David* ; The *Fourth*, from *David* to the *Captivity* ; The *Fifth*, from the *Captivity* to *Christ* ; The *Sixth*, is the Time after *Christ*, call'd in many Places of Scripture the last Age of the World, as in *Heb.* chap. 1. 1. 1 *Pet.* 1. 20. *St. John* 2. 18. *Hebrews* chap. 1. 1. The *First* Age hath 1656 Years ; The *Second*, (if we end it at the beginning of *Abrahams* Peregrination, and giving of the Promise) hath 427 Years : The *Third*, (if we end it at the Death of *Saul*, and Beginning of *David's* Kingdom after him) containeth the Number of 868 Years : The *Fourth*, (if we begin the Captivity in the first Year of *Nebuchadnezzar*) hath 451 Years :

The *Fifth*, containeth the length both of the *Chaldeau*, *Persian*, and *Grecian* Monarchies, together with so much of *Roman* Greatness, as was past before Christ came into the World, amounting to the Number of 523 Years: The *Sixth* and last Age of the World, hath so many Years as are from the Time of Mans Redemption until now, and shall continue until the last Trumpet be blown, and *Surge Mortui, venite ad iudicium*, be founded in our Ears, 1 Cor. 15. 52. Revel. 10. 5. 6. for certainly when that times comes, pure Hearts shall prevail more than subtil Words, good Consciences better than full Purfes, because the Judge will not be deceived with Words, nor moved with Gifts; neither is it possible that any should avoid him, for all must be summoned to appear before him; whosoever shall deny this, he doth but betray his Misery, either because he wants God's Holy Word to be his rule, or else because he disdaineth to be rul'd by it.

Then we'll suppose if any had perfect Synchronismes of all things prophesied in the Revelations, and knew how to link them together, yet if they err'd in the true placing of the first Link, it would fall short, or else overshoot their period, for perhaps that which some take to be the apparent Time of the Worlds ending, may as well be taken for the Time wherein other Things prophesied shall be accomplished, in which Space of Time the sixth Vial is like to be poured upon the *Turks*, whose Plague is to be next after that of *Rome*, then there will be a Way made for the Enlargement of God's Church, and yet notwithstanding all this, I do preceive, that it is no easie Thing to find the real length of this last Age any long while before it endeth; therefore the best and only way is to watch, and to be

ever-

evermore ready for Death or Judgment, see *Luke* the 21. and 35. and 2 *Pet.* 3. 10. 1 *Thef.* 5. 2. *Revel.* 16. 15. *Psal.* 90.

Next I will give you the Opinion of *Johannes Jacobus Hamlinus*. This laborious and learned Author tells us that the End of all Things is at hand, and that betwixt the Years 1697 and 1859 most wonderful Things will come to pass; then shall God mitigate his Wrath, and then shall be fulfill'd the entire secular Week, or the double square Number of the Septenary of Years.

Then shall be the 1290 Days in the 12th chap. of *Dan.* accomplish'd, and the 1335 Years in ver. the 12th of the said chap. and then also, says he, will be the Change of the 6th and last great Day of the World, after which expected the 1000 Years Sabbath of Rest.

In the Close, he saith the several Accounts of the Age of the World, doth differ several hundreds of Years one from another, for which see *Scaligers* Cannon 277. &c.

As to the Circulations of the *Luminaries*, that of the Sun is 28 Years, in which Compass of Time, the Festivals and Days of the Week return into the same Order and Course they were before.

The Circulation of the Moon is the Space of 19 Years, in which Compass of Time, the new Moons return to the same Time as at the Beginning of the Circulation.

As to the 6000 Years so much talk'd of to be from the Worlds first Creation: according to some Accounts, the said 6000 Years expired in the Year 1655, others say it will not be expired till the Year 1736, and again some are of Opinion that it was expired in the Year 1694. And again, others say it

will not be expired till the Year 1859, but *Alsted* and other very learned Authors, represent it in this form as follows.

I	I	I
{ Three times 7 Mistical }	{ The threefold state }	{ The Kingdom }
{ Characters signifies }	{ of the Church, and }	{ of the Beast. }

2	2	2
{ The 7 Seals contain }	{ for a time from the year }	{ the Antient }
{ the time from the }	{ of Christ 35, to the }	{ Beast, or the }
{ 35 year of Christ to }	{ year 606, shews the }	{ primary }
{ the 606 year. }	{ beginning of }	{ solely. }

{ The 7 Trumpets from the year of }	{ for times from the year }
{ Christ 606, to the year 1517, }	{ 606, to the year 1517, }
{ alternative or vicissitudinarius, }	{ two Ancient or Primary. }

3	3	3
{ The 7 Vials signifie }	{ happiness to en- }	{ The 7 Trumpets and }
{ from the year 1517 }	{ crease on Earth }	{ 7 Vials, happiness for }
{ to the year 1694. }	{ for 1000. years. }	{ ever in Heaven. }

4	4	4
{ besides half a }	{ from the year }	{ when the flourishing of }
{ time the An- }	{ of Christ 1517 }	{ Godliness began, and will }
{ cient Beast }	{ to the year }	{ continue till the day of }
{ alive signifies }	{ 1694. }	{ Judgment. }

Some think the End of the World by this Reckoning may happen in the Year 1735, or 1866.

Now our Saviour confirms this Discourse by his Prognosticks in the 24th of *Matthew*, which agree with the 3^d Chapter of *Joel*, and the 15th Verse; and both point out the End of the World, of which End, our Saviour has declared many Signs and Tokens in several Places. Many think that all things are already fulfill'd, except what is to happen in the 1000 Years Reign; for what follows next, see *Isa.* the 11, 6. *Then there shall be Peace betwixt Man and Man,*

Man, and among all Creatures in the great Year of Jubile : which shews, that all true Believers shall freely and plentifully enjoy all good Things of God, see Isai. the 34 and 35. Chap. and Ver. the 15th. where its thus said, Then the Eyes of the blind shall be opened, and the Deaf Ear unstop'd : So that Multitudes upon Multitudes will surely be brought into the right Way of worshipping God before the ultimate Day of Judgement cometh.

Or the Course of things perhaps may fall thus, first what is exprest *Isa. the 2. 34.*

Then what is foretold in the *34th of Jer.*

Then that in the *2d of Dan. 4.*

In the last 1000 Years there will nothing but Piety abound, see *Romans 14. 17.* where you are informed that the Kingdom of God is *Righteousness, Peace, and Joy of the Holy Ghost*, and in *Isa. the 6. 21.* 'tis said, *The People shall be all righteous*, and *Rev. 12. the Voice of the Trumpet from Heaven*, saying, the Tabernacle of God is with Men. And in *Isa. 2. 11.* 'tis said, *The Lord alone shall be exalted in that Day*; which is meant of the 1000 Years, which is with the Lord as one Day. Peruse the *3d Chapter of Joel* from the *14th Ver. to the End.*

Infine, you see the learned think the End of the World is at hand, which if so, it behoves every one of us not to stand gazing upon Eclipses, nor to spend time about their Signification, nor yet to be over careful and solicitous about the Affairs of this World; but rather to fall upon the speedy Reformation of our Lives, whereby we may be worthy to meet the Lord at his coming. Let us keep ourselves upon the Watch, looking for his sudden appearance, which is at Hand, even at the Door, *Even so come Lord Jesus, come quickly, Amen.* Till then let all Men observe and do according to this Rule.

*Sacerdotes doceant, Magistratus defendat, & prote-
gat, & Agricola colat Agrum, reliqui verò quod pro-
dest, pro anime & corporis Utilitate, ad conservandam
Societatem humanam faciant, ita vovet*

David Irish.

That is,

Let the Priests teach, let the Magistrate defend
and protect, let the Husbandman till the Ground,
and let others do that which is profitable to the
Conservation of humane Society, for the good of
their Souls and Bodies, thus wisheth

David Irish.

Beware that you do not attribute more to the Hea-
vens, than to him that made them; or more to the
Servants, then to the Master; nor yet trust nor rely
upon them, as many do, daring not to take a Journey,
or begin any Work, or speak with a Friend, without
a needless Consultation with the Stars; and thus they
err superstitiously, and doat about they know not
what. Also know, that the observing of these Signs
must not be mixt with Magical Spels, as *Charmers* do,
when instead of using, they come to abusing the Stars
in the Sky, as well as the Herbs on the Earth. They
were neither of them made to be abused by such
damn'd or forbidden Practices, which pass beyond
the Founds of what is Warrantable. This I urge,
to let you know that the Stars were never made to
justify the dangerous Practices of wicked Impos-
tors, nor to give Answer to the causeless curiosi-
ties of superstitious Demanders; for neither in sound
Phylosophy, nor in the holy Word of written Ve-
rity, can there be any Succor found for such Devises;
therefore such Pretenders to *Astrology* were men-
tioned among the *Magicians* in King *Pharoah's* time;
Neither do I take them to be wise Men that make

use

use of such for finding of things lost, which judge by horary Questions, which neither *Ptolomy*, nor those of the best Judgment, do use; they that are not void of Religion may make use of Elections agreeing to the Radix of the Natiuity, by which they may understand more or less of what may happen. *Abraham* was skilled in *Astrology*, but yet fell short of the full knowledge of the Stars, as you may understand by what God spake unto him, *Canst thou number the Stars?*

And *Abraham* taught it the *Egyptians*, but in process of time they fell from the right use thereof, practicing contrary to the true Rules; he taught *Moses* the same Art, as you may understand in Holy Writ; but *Moses* being inspired with the most High, Theologized their *Astrology*; that is, he relied more on God than the Stars: he thereby overcame the *Magicians*, who practised such diabolical Arts, perhaps under the Pretence of being skill'd in *Astrology*.

Every thing which God created here below doth declare his handy Work, as well as the Heavens, which doth foretel strange Things by prodigious Signs; as *Comets*, *new-Stars*, *great Eclipses* and *Conjunctions*; these are accounted the Oracles of God, such are undoubtedly Tokens of Gods Justice on the Wicked, the which Threatens sundry Calamities to the World, when ever they appear: I shall not need to meddle farther, for (notwithstanding these Difficulties) it is manifest, that the Signs of Heaven may be in some measure understood, God Almighty having both set and foreseen the Course of Nature long before, and doth now uphold it by his Providence, instrumentally to perform his Will: therefore the Stars are no malicious Agents, voluntarily

tarily striving to do Mischief to the World, but rather such as do harmlesly send down their natural Influences unto the Universe; and had it been that Man had not fallen, their Influences in him had been no Influences; the Evil proceeds from the Nature of Man, who lost his first Purity and Strength of Will, in yielding to that which was forbidden; therefore it comes not from the Stars, but from our selves; we ought to consider what excellency of Condition our humane Nature hath lost; we cannot say, the Stars are causes of our Sins, our Will is the principal Cause thereof, which was first Created in perfect Liberty, which had Power to withstand, even as still it ought to refrain all inordinate Inclination, seeing it was the fall of our first Parents which induced this Disproportion between our Nature and the Influences of the Stars: Then consider where the Fault resteth, namely, in our selves; shall any say the Physicians Medicines sins by reason it restores a diseased Body, by reason when restored, he lusts after the forbidden Fruit? No; 'tis his own Inclination that's the Cause of his Lust, and not the Physick; even so it is by the Stars Power, as hath been declared; therefore no *Chaldean* Fate is to be feared, in which regard I hope never to be afraid of the Signs of Heaven, relying wholly on *God's Grace which is sufficient for me.*

It's the Opinion of some Phylosophers, that God made the Light that caus'd the Sun and other Luminaries on the first Day; so Christ arose from Death the first day of the week, and *he is the true Light which lighteth every one that cometh into the World*; Of which Light if we have no Portion, then of all Creatures Man is the most miserable; and as it was before Man was made, so shall it be after he is dissolved:

for then, as the Prophet speaketh, *the Sun shall no more be thy Light by Day, neither the Moon give light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy Glory*: This is an Emblem, how God will one Day gather his Elect from all the Coasts of Heaven to the participation of one Glory, *2 Cor. 4. 6. and Eph. 5. 8.* God made the Light for our mortal Journey on Earth, himself is the Light of our abode in Heaven, where he doth manifest his Glory.

The Sun and Moons power is to thrust forth the Fruits of the Earth, *Hosea 2. 21.* and in *Dent.* the 33. chap. and 14. ver. there you may understand that the Vegetations of the Fruits of the Earth depends upon the Constellations of the whole Heavens. What was meant concerning the Stars in *Genesis*, you have elsewhere, therefore omitted here; so I leave the Event of their Signs, as well as Seasons, *for Days, and for Years*, as they were, and will be unto the Worlds End, as you may read in 8 chap. of *Gen. 22. ver.* We call the Seasons *Spring, Summer, Autumn, and Winter, &c.* and as to the Moons* Influence, it is admired by all, that at the Spring of the Year it causeth greater Tides than at other Times of the Year. The Moon undoubtedly, as appears by its after changing, is a Token of Mans Increase and Decrease, as well as the Change of Worldly Affairs. God turneth Man to Destruction; and then he saith, *Turn again, ye Children of Men, &c.* as the *Psalmist* saith, *No good Thing shall be withheld from them who live a godly Life, Psal. 84.*

12.

I advise every one to put their trust in God, and not to fear the Stars, or strange Sight seen in the Heavens, for by so doing, and by the fervent Prayer of

of Holy Men, their dreadful Portents may be aver-
 ted; and this is the right Way to Theologize all
 Astrology, for if God give a Heart Power to pray
 as it ought, doubtless, he will grant its Pious Pe-
 tition. Do not then as some did of old, oftner
 consult *Astrologers* than the living God by Prayer;
 but be diligent to keep Gods Commandments as
 the Stars do, who observe the Course he appointed
 them. The Stars *agunt non cogunt*, they compel
 not any to Evil, for 'tis the wicked, that by neg-
 lecting their Duties, pull on their own Heads the
 Judgments which God by the Stars sometimes in
 Mercy foreshows; let us hearken to the Comfortable
 words of our Blessed Saviour, who says, *That whatever*
we ask of God in his Name shall be granted; but I ne-
 ver read that any thing was to be obtained by ob-
 serving the Planets, our Saviours predictions, as al-
 so all the Prophecies in the Bible are true, but in
 no Place of the Sacred Pages is there any Mention
 of the Stars having such power as *Astrologers* ascribe
 to them; some good Men indeed have made this
 Comment upon the heavenly Bodies, *viz.* That the
 Stars represent the Star-like Teachers of the Word,
 the Sun the Gospel, and the Moon the Hearers,

A Star indeed did appear at our Saviours Na-
 tivity to the wise Men, which signified to them the
 Birth of some great Prince; but from this *Astro-*
logers can draw nothing to countenance their judi-
 cial Astrology, for 'twas such a Star as was never
 seen before, it appeared low and moved as the wise
 Men follow'd it; so that its Situation and Motion
 was far unlike those of other Planets, it went (as we
 read) before them till it became vertical to the Place
 where our Saviour lay in the Manger, and then
 stood still and moved no farther. I never heard of
 any

any Star that in this sort was a Guide to Travellers, this excepted, 'tis true other Stars are Guides to Sailors, who by them find out what Latitude they are in. To conclude, this Star was in all its Circumstances miraculous while it appeared, and in the End it shot or seem'd to fall where our Saviour was, and since then never appear'd.

As little does the *Eclipse of the Sun*, which appear'd at our Saviours Passion, make for the Stargazing Science, and therefore I say no more of it.

'Tis certain God forewarns Sinners of impending Judgments by Signs and Wonders in the Heavens, but bids his just and faithful Servants not fear any such Apparitions: and let this suffice you that do not intend to practice *Astrology*, or make *Almanacks*, or otherwise get Money by the Art, by *Calculating Nativities*: And you that go to *Astrologers* to know your Fortunes Sin, in being too inquisitive into your Destiny. Mind not *Astrology*, but put your Trust in God, and serve him, and all Things will do the better, for whatever befalls us, comes by Gods Permission, and not by Starry Influences; for *si Scriptura Sacra, & ipse Deus, sint nobiscum, quis contra nos*; if the Scripture, and God himself be for us, who can be against us. The destroying Angel did not hurt the righteous *Israelites*, nor did the Lightning and Thunder in *Moses's* Time, which was sent to know Gods Power, and not the Force of Stars; therefore Thunder is said to be the *Voice of God*, which calls forgetful Mortals to the Remembrance of their Duties.

As to *Eclipses* they are natural and usual; therefore they cannot cause any thing more than what is usual. The *Astrologers* say otherwise; Let us only mind this last *Eclipse*, which *Astrologers* said wou'd corrupt the

the Air, cause Pestilential Distempers, and Scarcity of all Things, and produce Discord among great Men; yet, God be prais'd, hitherto we enjoy Health, Peace and Plenty, beyond all Expectation, or what hath been some Years past. Also, in the Year 1701, on the 24th of July, will be a very great *Eclipse* of the *Sun*, about 9 in the Morning, in *Leo*, a Kingly Sign. This they (*Astrologers* I mean) pretend will cause the Death of some eminent Prince, Scarceness of Bread, and other Provisions; many Troubles, and Disturbances among great Men; Alterations in Church Governments; hatred among the Clergy, and such Discords as may cause one Man to Slaughter an other, in some Parts of the World. This is what they say, yet I hope these things will not fall among us, especially, if towards an Universal Reformation, every one would thoroughly Reform himself.

Some its probable may act strange things contrary to the Laws of God and this Realm, and then by a double guilt, hide their notorious Actions, and diligently deceive the World, but in time they will not only have their Crimes Published to the World, but also Punished, which Punishment, if not by Repentance prevented, will prove as fatal as lasting, and it will be so lasting, that it will be everlasting: Therefore, trust in the living Lord, and not in flights and shifts, nor in the Influence of the Stars.

Noah's Name was Prophetically given him, to foretell the Comfort that should come to the Church by him; the Stars never gave such Prognosticks; for at the Flood the Earth was purged of the Churches Enemies, the like to which the Apostle in a way of Parallel in the 2 *Pet.* 3. 10. mentioning that Purgation by Water infers an other Purgation by Fire,
and

and as *Noah* and his Family were preserved from the Deluge, by being lift up above the Water in the Ark, so shall the Saints at the Conflagration be lifted up in the Clouds unto their Ark Christ, to be so preserved from the Deluge of Fire, wherein the wicked will be consumed, and the godly enjoy their Millenary Sabbath of Rest; and now let's suppose that the Motion of the heavenly Orbs, together with the Planets and fixed Stars, will cease for the greater Glory of this Sabbath of Rest, seeing that all Motion is for Rest, which these heavenly Bodies never had since the Creation, whilst the Plants have had theirs in the Winter, the Sons of Men in the Night, and on the Seventh day, and also in the Grave, and the wild Beasts Rest when they please.

Let us, I say, suppose the World at this last Sabbath will be thus, and it will follow, that as the World began in the first Creation with an extraordinary Light, from thence it is called, *God's Eldest Daughter*, or the first distinguished Creature, where-with the Lord deck'd the World as with a Garment; so we see God's good works appear beginning with Light, proceeding to shew forth his exceeding Glory, so at its End, in the New Creation, there will be a Supernatural Light; for as Christ himself promiseth his Coming shall be as Lightning shining from East to West, yea, with great Glory. Nor can it be doubted, but that Christ's Holy Body will be Circled with Rayse of Light, more Transcendent than those of the Sun, and this Blessed State of Light and Glory, will for ever make glad the hearts of all that are in God's Ark Christ Jesus; and then in those days will be the great Restauration or Restitution, which by the Scripture is called a *Creation*.

And

And here let me ask, why *Restauration* or *Restitution* is called *Creation*, surely because of its great Likeness (if not Sameness) with the first *Creation*; for as the first *Creation*, viz. of the *Chaos*, was of nothing such, nothing so, or no such thing, as into which it was Created; so at the *New Creation*, the World shall be as it were turn'd into a *Chaos* of *Confusion*, all things shall fall into disorder, and be in a deplorable Condition; Men shall be stript of Humanity, and invested with Cruelty and Barbarity, by which the Earth shall abound with such unparallel'd troubles as our Saviour describes, *Matth. 24.* and 'tis so even now in that Land of *Judea*. Again, the first *Creation* of *Light, Life, Beauty, &c.* was from a *Chaos*, so at the second *Creation*, Christ shall (out of the Precedent Confusions) Create a glorious World, Rich in *Light, Life, and Beauty*; he will renew all things, as we find it in many Prophecies, *Hosea 3. 4. 5. Dan. 12. Matth. 24.* and in other places, Christ shall, 'tis said, restore all things in the most desolate and miserable times; and this will be at the time of his Second Coming, which time the Scriptures declare to be unknown, not only to Men, but to the very Angels, and even to Christ himself as Man, *Mark 13. 32.* yet many have endeavoured to make that day known, some saying it (I mean Christ's Thousand Years Reign, which with him is but as one day) will begin in the Year 1702, some in 1802, or thereabouts, but in Truth, 'tis not possible to tell the Year exactly it will commence, for tho' we should pitch on any one Account, yet might we miss at least some Years; for my part, I shall only relate what is most probable in this affair, as I have Collected from the Antient *Rabines*, and they allow the World only 6000 Years, viz. The first 2000 was, say they, the void

void or empty Time call'd so, because *Moses's* Law was not then revealed. The Second 2000 was the Time of the Law. The Third 2000 are the Days of the *Messiah*, or of the Gospel, at the End of which Term the *Messiah* will come again, at which Time all wicked and impenitent Sinners will be put into everlasting Torments, *Rev.* 20. 7. but whether he will come at the beginning, middle, or latter End of the 7000 Years no Man knows. Some say the 6000 Years of the Worlds age will not be expired till 1859, but all agree that in this fiery Trygon, there will be very great Changes in the whole World, but especially say *Astrologers* in 1702. 1722. 1742. 1762. 1782. 1802. At which Time the fiery Trygon Ends. But in 1859. 2000. 2198, and 2397, *Astrologers* say, in those Years, if the World continue so long, will be the greatest Changes that ever were since the Creation; upon the whole, it is not to be doubted, but in the 7000 Year will be the greatest Change that ever was since the Beginning; and all learned Men expect the Resurrection in that Year call'd Christs Thousand Year Reign, when all will be changed, both the living and the dead, whenever it happens, and no Man knows how soon it may be.

I have shewed already the several Ways of Christs coming, and how he will appear in the Clouds, that all Men, but especially the *Jews*, may look upon him whom they had pierced, and many other ways dispitely used and abused; but there I say, that besides this, 'tis probable that before the Beginning of the 1000 Years we so oft speak of, he will appear to the *Jews* as he did to *Paul*, when he call'd to him saying, *Paul, Paul &c.* *Paul* reply'd, *who art thou Lord*, and Christ answered, *I am Jesus whom thou persecutest*: *Paul* then demanded, *Lo! what wilt thou*
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have

have me to do? Jesus reply'd, *arise, go into the City,* and it shall be told thee, *Acts 9th.* Then Christ in a Vision spoke to *Ananias* to go to *Paul*, *Ananias* objects, and Christ answers, at last he goes and speaks to *Paul* thus, *Putting his hand upon him, Brother Paul, the Lord, even Jesus, that appeared unto thee on the way, &c.* In like manner it's thought he may appear again before the ultimate Day of Judgment to the *Jews*; for that must be a sudden Business, *Isa. 66. 8.* as a Nation born at once, as *Pauls* Conversion by Christs Appearance in the Clouds was the first Fruits, it may intimate unto us, how Christ will convert the *Jews* before the last Day of Judgment comes, *1 Tim. 1. 16.* read this Place.

Many Writers of former as well as of this present Age, have published many Things concerning *Elias* the Artist, who is to come of the *Lyon* of the *North*, and is near at hand, they speak also of a fourth *Northern Monarchy*, of a great Reformation of the Conversion of the *Jews*, &c. They likewise set forth that the pure Gospel shall be preached all over *America* before the End of the World; that the Reformation of the *East* and *South* draws on, and that some famous Emperour will grant Liberty of Religion to all Professors of the Name of the holy Trinity, and perform some great Matter in the World for the Glory of God, for the building up of his Church; and for the downfall of Antichrist; such as would know more of these Things may read *John Debricius*, a notable Treatise Printed 1612. and entituled *The Interpreter of Times* wherein, both out of the holy Scripture, and from the new Star which happened in the Year 1604, and from the great Conjunctions of the Planets, many things are discover'd concerning the Reformation and

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future Happiness of the Church. And I believe as a certain Truth, that there is yet such a glorious Time to come before the ultimate Day of the general Judgment. Nay, the very Heathens, *Mahometans*, *Sarazens*, and *Turks*, as we may understand in their *Alcoran*, have a glimmering Light of the glorious State of the Times we speak of. But since there are several Accounts, we cannot tell which to pitch on for sure footing, the same may be said of Antichrists Beginning to reign. Some will have it that he began about the Time of *Julian* the Apostate in the Year 360, who gave License to the *Jews* to rebuild their Temple and renew their *Jewish* Worship, but they were soon affronted by the special Hand of God, who sent a terrible Earthquake in the Night which destroy'd all their Work, their Tools were burnt by sudden Fire sent from Heaven, and then was fulfill'd what our blessed Saviour foretold concerning the Temple, that one stone should not be left upon another; then was the Time when it was turn'd upside down, and the Place rendered unfit to build on any more. The Troubles of the Church some say will not end till the Year 1859, and so long it's thought the Church must remain in the Wilderness, typify'd by the Woman in Labour, thrown thither by the Dragon, by this Account it will be 159 Years before the downfall of Antichrist; the Beast whose Duration was signified by *Daniel's* 1260 Days, which is understood for so many Years, and *St. Jerns* Time, and Times, and half a Time, a Year, Years, and half a Year, was ended in the Year 1694, as many thought by this Account the beginning of the 1000 Years of Christs Reign will be about 199 Years hence, which is the longest of all the Periods of Apocaliptical Commentators of the 3 Times 7 mystical Characters

Characters representing the Duration of Antichrist, at the End of which, is expected the Sabatical 7000 Years of Rest, or the ultimate Day of Judgment.

To open this Account plainer, observe the Time of the coming in of the *Longobards* into *Italy*, then began the evident and open State of the Popes Grandeur and Kingdom; then began the Papal Power to augment, then began *Gregory* the Pope to deform the Church, and in the Year 600 after Christs Ascension were the Images of Saints set up in Temples, and then the Pope commanded a Litany for the Invocation of Saints, and about that Time the Pope contended about the Primacy of being head Bishop, and was made universal Bishop by *Phoras*, and then was the Primacy over all Churches confirm'd to the Church of *Rome*; then the Pope sent forth his Emisaries for the subjecting of the People of Christendom unto his papal Authority, then he begun in open Counsel to authorize the worshiping of Images and the Invocation of Saints, maintaining the same by constant Persecution. Then also the Pope began to exercise his Power over Kings and Emperours untill such time as he had utterly cast them out of *Italy*, and establish'd his own Kingdom; and so the Usurpations was carry'd on by his followers, Popes of *Rome*. In the Year 1370 flourished *Wicklif* whom the Pope nam'd the Prince of *Hereticks*, and persecuted him, and we still daily hear from foreign Parts of the Popes persecuting of poor Protestants, by banishments and other ways, and this his Antichristian Cruelty, may endure till the Year 1859, at which Time it will End and Christs Reign Begin.

But to return to *Astrologers*, I say, if as they confess the Heavens make not their Revolution but in

36000 Years, and the Planets and Stars never were all in the same Places at two different Times, since the Creation; it is not in the least probable that they can have any Certainty in their Predictions or Rules, since they want Experience to found Truth upon in this affair, and consequently, they cannot tell when the Stars will cause (if they really were the Causes of Things) the Alteration of Church Government, Weather, corrupt Air, Plague, Wars, Famine, &c. Yet these and other things they Predict from the Conjunction of *Saturn* and *Jupiter* in *Aries*, which never did happen in that Sign twice, in the same manner assisted with the Rayes of the other Planets, nor perhaps ever will. They will not tell us that only *Saturn* and *Jupiter* act, nor that their Authority is so arbitrary that it cannot be withstood by the benigne Rayes of the other Planets, and yet they will tell us what they will cause, which is just as Reasonable as 'tis for a Physician to say, that four simples equally strong in their kinds and all of different Qualities, should have the same Effect when put together, as they would have taken singly or only two of them.

Thus you see, if it were granted, that the Stars are the Causes of all sublunary Alterations, how difficult, if not impossible, it is to guess aright at future Events by them.

Hence it is vain what *Astrologers* alleadge, saying, that after such and such Configurations, such and such Things commonly happen,

As for Example, that the first Conjunction of *Saturn* and *Jupiter* in the fiery triplicity, happened 46 Years after the Creation, and then *Cain* slew *Abel*.

The Second Conjunction in the said Trygon was 794 Years and 8 Months after the first, which hap-

pened in the Days of *Enoch* and *Mathusalem*. After this their Third meeting was 794 Years and two Months, which was about *Noah's Flood*; and thus they go on telling what happened after each Conjunction, as if these Conjunctions were the sole Cause of all great Events, tho' the Events be of never such different Natures, which is ridiculous to any serious Considerer.

But 1702 they reckon will give beginning to great Changes; for that *Saturn* and *Jupiter* meet then in the first Sign of the *Zodiac*, in the first Sign of the fiery *Trygon*, in the ascendant of the World, in the Horoscope of *England*, and lastly in the Place wherein the Sun and Moon were at the Creation, but little Credit is to be given to what they say.

Yet I believe that in Time you will hear of a Man endued with *Elias's* Spirit, who will proclaim the Truth of the Gospel to the *Jews*, who will be a precursor of Christs Second coming; as *St. John Baptist* was of his first; this Man will be the Messenger to inform the World of Christs appearing in Glory and Power, to sound the last Seventh Trumpet for the raising his Saints to reign with him a Thousand Years on Earth, to reclaim all from Vice, and put down all earthly Powers under his Feet &c.

Then follows a new Creation mentioned, *Revel.* 21. 1. 2 *Pet.* 3. 11, 12, 13. *Isa.* 65. 17. 2 *Cor.* 12. 2. with the Creation of this World there will be built a new *Jerusalem*, *Rev.* 21, 2. The Holy City *Jerusalem* coming down from God out of Heaven. The Inhabitants of this new World and new *Jerusalem*, will be no less than as new created, for Sinners will turn to the Lord, and the *Jews* will be converted, as the Preperation to this new State, and forsake their long and obstinate disbelief.

I have

I have shew'd before that a Resurrection is a Creation, and the Scriptures compare the Conversion of the *Jews* to a Resurrection, *Ezek.* 37. 5. &c. *Dan.* 12. 2. *Rom.* 11. 15. In all which Places, the Call of the *Jews* is Metaphorically called a Resurrection, for 'tis a rising from spiritual Death to spiritual Life, from Sin to Grace, and from civil Bondage to civil Liberty.

Then there is a Physical Resurrection of all the deceased Saints, *Rev.* 20. 4. And a Physical Mutation of the living Saints, *1 Cor.* 15. 51, 52. So that as the Apostle saith in that Chapter, *Ver.* 44th. and *Phil.* 3. 21. *They shall have spiritual Bodies (needing neither Meat nor Drink) made like Christ's glorious Body;* and this cannot be counted less than a Creation, to change Flesh and Blood into Beings more glorious than the Sun. The Trumpet, 'tis said, shall sound, and the Dead shall be raised incorruptible, *viz.* never to die any more, and we shall be changed, *viz.* in the same Moment, *Rev.* 21. 23. It is said there shall be no need of Sun nor of Moon in the new *Jerusalem*, the Reason is, because God and the Lamb shall enlighten it, tho' at the same time, as 'tis said, *Isa.* 30. 26. *The Light of the Moon shall then be as the Light of the Sun, and the Light of the Sun seven Fold,* yet the Lord alone will enlighten his Church, so that there will be no Nights and Days, *Isa.* 60. 19. *then all the Lords Servants will truly serve him, (which sure must be by Meditation,) and they shall see his Face, so that their Meditation and Contemplation of God shall be in a continual Vision of God. Glorious Sight*s cause Meditation, and Meditation takes in the glorious Representations.

As God who-never dethrown'd himself, is enthrown'd in the uppermost Heaven, commonly call'd

Imperial, so Mans Soul, the Breath of God, is said to be plac'd in the chiefest and choicest Parts of his Body, namely, in his Heart and Brain, and whatever pernicious Instrument or Humour comes nigh Mans Spirit, it takes its flight to him that gave it, for it will not suffer any thing hurtful to come where it is seated; if any such does, the Soul immediately takes its flight and leaves the Body, even as it was at first, a Lump of Clay, tho' like a Man, yet it will turn to Earth as it was at first; and as in the End every Thing returns to its Centre, so the Soul of Man, according to God's Decree, returns to him, God, that gave it. Uncleanness and God are incompatible things, therefore no unclean Being can approach the divine Presence, therefore hath he wrapt himself up in those upper Heavens where no defiled thing can come. None but Angels, and the Pure unspotted Spirits of the Just, made perfect in Christ, can gain Admittance into the meanest of his heavenly Mansions. Mans Spirit, as is said, is chiefly Seated in the Heart and Brain, yet in an invisible and almost unconceivable manner, it is all in all, and all in every Part of the Body.

Man is call'd a little World, in which his Soul resembles God, who is spiritually In every Part and Corner of the great World, as the Soul is in the lesser, now, tho' the Glory of God is chiefly seen in the Heavens, yet a Glimps thereof may be seen in every thing on Earth; for Example in Flowers, whose natural Beauties far surpass the outmost Efforts of Art.

God's Glory then is chiefly in Heaven, but his Mercies are eminent on the Earth, in redeeming, calling and pardoning Sinners, and then keeping them from Sin for ever. And his Justice appears in Hell, torturing and tormenting fal'n Angels, and the Spirits

of

of disobedient Sinners ; and thus God's Mercy and Justice, like himself, remains for ever.

The Saints shall have the Word for Inspiration, *Rev.* 22. 14. 19. and Admiration, they shall see all revealed and all fulfilled, and be taught of God all Things, so that their *Joshua*, *scilicet* Jesus, shall say to them according to their Experience, nothing hath failed of all that God hath spoken ; and then the Worship of the Mind shall be without Irksomness, so full of Grace, that all acting of Grace shall be Heavenly ease into all Sweetness.

All Prophecies relating to the best of times of the Saints Welfare shall be then fulfilled, the Saints shall not have those Things only in Types, Visions, or Knowledge, but in Possession and happy Enjoyment.

The *Revelations* is the sum of all the Prophets, this is declared to St. *John* by Christ, *Rev.* 1. 'Tis called a sealed Book which Christ must open, *Rev.* 5. this opening is by the Events, *Rev.* 6. &c. which will be compleatly done in this visible glorious time of the Church, *Christ is the yea and amen of all the Promises*, 2 *Cor.* 1. 20. Therefore when he appears again, all will appear fulfilled, he is the Beginning Means and End of the all Perfection we shall enjoy. In Eternity Man is as happy the first Moment as ten thousand Years after, and will last in that State for ever and ever, *Heb.* 7. *Isa.* 2. and *Isa.* 57. 19. *Dan.* 12. 2, 3, 4. This will be in the great Year of *Jubile* when Men shall enjoy Christ, who is the first and the last, the Tree of Life, all will enjoy him fully, and the Gates of the Church will be always open for all, (I mean) Saints to enter ; thus Christ makes his Preface, *Rev.* 1. 17. to the glorious Catastrophe, *Rev.* 20. 4. &c. to the End of the Bible.

Now

Now the Substance of all Eternity is entred upon, Christ the everlasting Father, the eternal God, the everlasting Spirit and Covenant, will, as I have oft said, appear in a perpetuated Stability of all perfect Glory to all the Elect; *Magog* shall not interrupt, but occasionally promote the Churches eternal Bliss. Therefore, let not our Hearts be unstable in Hope, nor our Affections unstable in Love, nor our Judgments be unstable in Principles, nor our Practice be unstable in Duties and Ordinances; let us avoid the Folly of the foolish Virgins, let us remember the good Precepts and Promises of Christ, and provide for his coming (now at Hand) *Rev.* 22. 7. 11, 12, 13, 14, 15, 16, 17. *ver.* 7th, *I come quickly; blessed is he that keepeth the Sayings of this Prophecie.* *ver.* 11. *Let him that is righteous be righteous still.* 12. *Behold I come quickly, and my Reward is with me. I am Alpha and Omega, &c. I make no other End or Beginning, but Happiness in and with me.* 14th, *Blessed are they that keep his Commandments, that they may eat of the Tree of Life, and enter the Gates of the City of the Church, without shall be Dogs, they that are found out of it shall go for Dogs.* 16th, *I Jesus have sent my Angel to testify these things to the Church.* 20th, *He that testifieth these things; saith, shurely I come quickly. Then John concludes, Come, Lord Jesus; come quickly.*

Soli Deo Laus, Honor Gloria.

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Of the Immutability of God, and of Decency in his Worship.

YOU have been given to understand, that God was the first of Beings; for 'tis said, *Before all other things were he was*: Now, I think it fit to assert, That God never Unthron'd himself in doing any thing he is said to have done: for Example, when he made the World, he only spoke the Word, and it was done; after the World's Creation, he effected many things by his Messengers the Angels, who acted by his Command and Power: Many things he effects in us by way of Inspiration; let none therefore think when it is said, God did any wonderful thing here, that God Unthron'd himself to come down from Heaven to perform it, but that he did it by his Word, or by some other Secret and Sacred way suitable to his Majesty; after this manner he Breath'd the Spirit of Life into *Adam*, himself still sitting upon his Heavenly Throne; nor must we think that God De-thron'd himself when *Adam* heard his Voice in the Garden of *Eden*, nor when he is said to make Coats of Skins, nor when it is said *Noah* walked with God; nor must we think that God will Unthrone himself at the Day of Judgment, for Judging the World will be the work of our Blessed Saviour; nor yet when he makes all things New, as we read of a New Heaven, and a New Earth, no, the Imperial Heavens where his Throne is at this present, ever was, and ever will be without Alteration, only those Heavens and Earth which we now see, will be made better than now they are, and his People who are, and will

will then be Renewed by his Word, will for ever live a holy life with God in everlasting Bliss: Neither did God Unthrone himself when he talk'd with *Moses* in the Mount; nor when he was in the Ark; nor when his Voice came from his Dove-like Messenger at our Saviours Baptism in the River *Jordan*: *Adam* likewise heard God's Voice, and was afraid, and hid himself, but there was no hiding himself from the Presence of the Lord, from whose All-seeing Eye nothing can be Concealed; even so, our Blessed Saviour, after he was Ascended up into Heaven, call'd to *Paul*, and *Paul* as well as *Adam*, knew he had Transgressed the Commands of God: 'Tis not such a Call as these two Saints had which we expect in order to the Conversion of the *Jews*, for God now only speaks to us by his written Word, which, if we do not as well hearken to, nay, more than to his Voice delivered to us by his Messengers the Angels, we shall one day hear a dreadful Sentence pronounc'd against us; nay, we must only adhere to the Dictates of his Written Word, and act according to them.

Now, they tell us, we must humble our selves when we make our requests unto God, by our Petitioning Prayers: God is All-sufficient to Relieve our Wants; therefore there is no need of making Intercession to the Saints departed: No, we must be lowly and meek, and offer our Prayers to God only in Christ's Name, if we expect to obtain our requests from his Bounty. If ever we expect to come into God's favour, we must do our Duty of Prayer and Worship with great reverence of Body and sincerity of Mind; then how dare any sit to hear the Divine Word delivered by his Messengers with Hats on their Heads; for it is written, *Whoever do's offer Prayers or Praises to God with cover'd Heads, dishonoureth God*: And tell

me,

me, I pray, can we do less in his Presence, who is all Majesty, than vouchsafe so small a Testimony of our Humility. *Moses* was bid to put off his Shoes when he came into God's Presence; thus was he as well Bare-footed as Bare-headed; for in former Ages Men wore no Hats, their Hair being the only covering their Heads were acquainted with, except necessity at sometimes made them wrap their Heads in Woollen or Linnen; but in time (which corrupts the best Customs) Men and Women took delight in their Hair, in Curling, and in turning it into many artificial Forms, for this Crime some were smitten with Baldness, as may be understood by the Prophet, whom the Children Mock'd, calling him *Bald-Pate*, for which offence, these Children were destroy'd by *Bears that came out of a Wood*; and is not this Punishment a Terroure to all who scoff and deride God's People. Even till the Apostles days, many went bare Headed, and then Men saluted each other by Bowing, to show their mutual Love and Respect; but now adays we put off our Hats to shew a decent Reverence to each other, especially to our Superiors; yet we have amongst us many that think it no offence to sit in the Presence of God like the *Gibeonites*, with clouted Shoes on their Feet, and Hats on their Heads. Oh horrid Indecency! Oh presumptuous Rudeness! Yet they impudently cry, *Lo Christ is here!* But believe them not, for where God is, there is Decency and Order, not Rudeness worse than that of *Barbarians*, nor Confusion worse than in the Sink of *Anarchy*; these tho' they are such Clowns not to put off their Hats in reference to their meeting-Place, yet they ought to do it to God, while they are present where his Word is deliver'd and Worship perform'd, and since God is there also;

so; for God says, *Where-ever two or three are gathered together in his Name, he will be in the midst of them.* Now, if these Holderforths, believe they are met in his Name, how dare they presume to sit with their Heads double cover'd with Wiggs and Hats at once on their Heads, where they believe God is present.

Of the Mutability of Sablunary Beings.

THERE is nothing permanent in this World, all things change, and like the Fashions, grow old and out of Date; thus we now scarce understand the Language of our Grand-fathers, so that the Confusion of *Babel* seems to be continu'd to our Age; for every Age is pregnant with Varieties of new Dialects, tho' the Beginning of Languages or Speeches is not so apparent as at the overthrow of the Tower of *Babel*; for 'tis reported by *Epiphanius* and other Writers, that at the said Tower, the Confusions of Languages became so great, that as the Number of Master-workmen were 72, so the Number of Languages were no less than 72; and *Moses* tells us, these Workmen became 72 Nations; now the principal of these Tongues were *Hebrew* the antient, *Greek* the copious, and *Latine* the sweet; which Languages he that understands perfectly, may know something of all the rest; one thing is observeable, that most Languages express the Name of God with four Letters, some think this is in Imitation of the *Hebrews*, or that the Name of God could not be altered; the *Hebrews* pronounce the Name of God

Admy;

Admy; the *Greeks* call the Name of God Theos; the *Latines* Deus; the *Egyptians* Theut; the *Persians* Syro; the *Arabians* Alla; the *French* Dieu; the *Germans* Gott; the *old English* called him Godt, &c. the like might be said of many other Nations.

Note, that as many Letters goes to the making up these Languages, as there are Books in the old Testament; so that as 22 Letters form our Voice, so 22 Books extant contain our Faith: I say extant, for *Solomon* wrote many more, viz. 3000 Parables, and 5000 Songs, besides that *ingens opus*, of the Nature of all the Herbs, Trees, and Plants, from the *Cedar* to the *Hyssop* upon the Wall, all destroyed by the *Babylonians* at the Destruction of the Temple. *Samuel* writ a Book of the Office and Institution of Kings, now as Kings make it their chief Study to preserve their People, so the People ought to fight against their Sovereigns Enemies, and to preserve their King and Country: Let us all then stand in Opposition against all that oppose our King, Country, or Religion.

It is not Languages alone that are subject to Alteration, but all things (universally) under the Moon, whether Men, Beasts, or Plants are so changeable, that they never remain long in the same State; hence *Heracitus* said (*Nemo intrare potest bis in eundem Flumen*) no Man can go twice into the same River. Nay, neither are Mens Thoughts or Deeds the same, sometimes they are moved to Choler, other times to Melancholly, other times to Mirth and Pleasantness, the Reason, as some say, is because the Moon is assimilated to the Body of Man, she is continually changeable, being constantly increasing or decreasing, and so indeed are Men, Beasts, and Plants. *Astrologers* tell us, that the Moon does above any

any other Star, exert her Influence over all things below her, that shell-fish, Cyfters, Crabs, and Lobfters are fuller and better when the Moon is increafing than at her decreafing, that Bones are fuller of Marrow at the full Moon than at the Change, that Meat kill'd at the Increase of the Moon is better, and does not waft fo much in boyling as that which is kill'd at the wain of the Moon, for at the latter it is flaggy, and in a wafting Condition. Thefe things I have indeed obferved to be true, but whether it is through the Moons Influence or not, I will not here determine. *Adam* was not fecure from Change even in *Paradife*, he aim'd at what we all want, more Wit. Now the evil Angel (I had like to have faid the Devil) perceiv'd a Scarcity of Knowledge, and therefore would needs turn Teacher, our Mother *Eve* was his ready Scholer, and of him learn'd how to bring her felf and whole Sex into Pain and Mifery.

The frail Bodies of Men are not only fubject to change, but even Cities and Monuments, intended by their Builders to out-laft Time, have the fame Fate, as I will exemplifie in the feven Wonders of the World fo much talk'd of; the firft was the Wall and the City of *Babylon*, the City which *Aristotle* fo much admired above others, for its Beauty, Spacioufnefs and Strength, the Walls of this City were built by the valiant Queen *Samiramis* of a fat Cly, no where found but near the River *Euphrates*, the Walls were 50 Cubits thick and 200 Cubits high. The City was four fquare, and 15 *English* Miles from Corner to Corner, fo that its Circumference was 60 Miles, it had a hundred Gates with Thresholds and Posts all of Brafs; when the City was taken by *Darius*, by drawing the River *Euphrates* dry, thofe that dwelt

dwelt in the furthest Parts heard not of it in three Days ; In it were Gardens whose excellency was answerable to the Vastness of the City ; this stately Wall and great Bridge that did reach over *Euphrates*, the said noble Queen, as some say, caused to be built in a Year, which, if true, *Martial* in his first Epigram might well call it *assiduus Labor*. Finally, *Babylon* was destroyed according to the Prophecie of *Jeremy*, and is now a Desert for wild Beasts, and so is *Troy*, *Nineveh*, *Sodom*, and many others that were in former Ages of Principal Note, concerning whom these following Verses were made by Travellers.

*Stay thy Foot that passes by,
Here is Wonders to descry,
Churches that Inter'd the Dead,
Here themselves are Sepulchred ;
Houses where Men slept and wak'd,
Under Woods here are rak'd :
In a word, to allude,
Here's Wildernesess where Cities stood ;
Or more fully home to have,
Here's a City in a Grave ;
Is't a Wonder, tell me then,
Cities thus should Die like Men ?
And yet Wonder think it none,
Many Cities thus are gone.*

The second Wonder was the *Labyrinth* of *Egypt*, built by *Mecus* or *Maros*, King of that Country, for his Tomb, *Herodotus* says, it contain'd sixteen large Appartments or Sumptuous Palaces, answering in Number to the 16 Governments or Provinces in *Egypt*; there were in it so many Ways and artificial Walks that it was no easie Matter without a Clew of Thred

for a stranger to find his Way out again ; this Wonder is now utterly erraz'd.

The three Piramids of *Egypt* were counted the third Wonder of the World, they were all of a Prodigious Heighth, 600 Thousand Men were for above twenty Years employ'd in building one of them. The greatest was built by *Chemnis* King of *Egypt*, as a stately Monument of his Puissance, and to be his Sepulchre after his Death, it was placed about 16 of our Miles from *Memphis* or *Grand Cairo*; it was about the length of six Acres of Land in heighth, as one that was an Eye-witness, I mean *Diodorus*, affirms; an *Italian* Traveller says it was 250 Degrees high, and that it is built of a hard *Arabian* Stone, every one being about 30 Foot long, another says, this Pyramid was 1440 Foot high. *Chemnis* was by the People in a Mutiny torn in Peices, and so never got the intended Honour of lying in so costly a Sepulchre. He was succeeded in his Kingdom of *Egypt* by *Cephus* his Brother, who imitated also his vain glorious Actions, in erecting another Pyramide lesser than the former. The last Pyramid was built by King *Micerinus*, or as some Authors say, by the notorious Strumpet *Rhodope*, upon this appears a great Head of black Marble of 102 foot round about the Temples, about 60 Foot high from the Chin to the Crown of the Head, and some say 25 Foot from the Nose to either Ear, so that 'tis ten to one this Head could never hear it self sneeze. If we may believe our own Country-Man Mr. *Sands*, these Pyramids do remain to this very Day, tho' when he saw them they were extreamly defac'd by time.

Plinny in his 36 Book and 5th Chapter, speaks of the fourth Wonder, which was the *Mausoleum* of *Caria*, Queen *Artemisia* built it as a Sepulchre for her deceased

deceased Husband *Mausolus*, she enrich'd it with so many rare Ornaments, that it was worthily esteem'd one of the greatest Wonders in the World; hence it is that all Stately Funeral Monuments are now call'd *Mausolea*. This Queen did love her Husband to that degree, that besides this Edifice which she Erected for him, she caused the Ashes of his consumed Body to be put into a Cup of Wine, and drank them to give him a Lodging next to her Heart.

The *Mausoleum* was built at the Charge of *Artemisia*, by four of the most excellent Artificers of that time, it was four square, 411 foot in compass, and 45 Cubits high, the square looking East, was finish'd by *Scapas*, that towards the West by *Leocares*, the Southern by *Tymotheus*, and the Northern by *Bryax*, upon the Top was by another Work-man plac'd a great Brazen Chariot with many wonderful and curious Inventions.

The fifth Wonder of the World was the vast *Colossus* of *Rhodes*, made, as some say, by *Chares* of *Asia* the less, in the Space of 12 Years, it was made of Brass, 800 foot high, and of a proportionable Bigness, tho' Brass was there, and then cheap, yet it cost about 44000 Pounds *English* Money; it was placed at the Entrance into the Harbour of the City, with the right Foot standing on the one side of the Land, and the left Foot on the other, between the Legs of this prodigious *Coloss* the tallest Ships with their Masts did enter into the Haven; some say it was broke down by the *Sarazens* that took the Isle of *Rhodes* in the Year of our Lord 684, when it was beat in Peices, they loaded above 900 Camels with it; others say that it fell down to the Ground by an Earthquake, and that few Men was able with both their Arms to embrace its little Finger, which

nevertheless was but Proportionable to the other Members in Bigness.

The sixth of the seven Wonders was the noble Statue of *Jupiter Olympius*, it was made by one *Phydias* an *Athenian*, and was an hundred and fifty Cubits high, the Body, as the former, was made of Brass, but the Head was of Pure Gold; it was erected at the Charge of the *Eleens*, a noble People of *Greece* in those Days, and placed in a Temple dedicated to the said *Jupiter*; this Temple was afterwards enriched with many curious Representations, and excellent Statues, as Historians report: This *Jupiter* was sitting in a Chair half naked, being only cover'd from the Girdle downwards; in the right Hand he held an Eagle, and in the left a Scepter; the upper Part uncover'd, signifi'd that God is known to the Angels and blessed Souls above, while the cover'd lower Parts show, that he to the inferiour Creatures hides himself in his Works. *Suetonius* in the Life of *Caligula* informs us, that that Emperour endeavour'd to transport this Statue to *Rome*; but those that were employ'd about it were so strangely frightened by some unexpected prodigious Accidents, that they desisted from the Enterprize.

But the greatest Wonder, and most incomparable Work, was the Temple of *Diana* at *Ephesus*; there were to be seen in it an 127 large Pillars, each Pillar was the sole Enterprize and Work of a King, who was resolv'd that his Piety and Magnificence should be largely exprest in the Beauty and Richness of his Pillar; this Temple, by the Heathens dedicated to *Diana*, was first begun by *Cresiphon*, and seated doubtless, for fear of Earthquakes, in a low marish ground; its length was four hundred and twenty five Foot, and 220 in it's breadth: It was rebuilt by *Alex-*

ander

anders Command, by his Engineer, who lay'd the Foundation and designed the Ground of the City of *Alexandria* in *Egypt*, his Name was *Dinocrates*.

Thus have I given you a short account of these great Wonders, of which little remains now but their Names, nay, of some of them nothing is extant more than their Names; thus we see Death and Oblivion seize, or will seize on all things.

Of Good and Evil Days.

HE that observeth the Commandments, walks humbly with his God, and bears all Events with a perfect Resignation to the divine Will, and with a Patience becoming a Christian, will find no such bad Days but what he may with this spiritual *Alchemy*, transmute into good ones; those that act otherwise will find none truly good; therefore thou may'st any Day mind thy Affairs provided they be honest and just. So that in my Mind he deserves to wear the Cognizance of a Fool, that forbears his lawful Occasions, because his Alamanack tells him the Day is not lucky, for if Things be feasible, just, and likely in themselves, when all Circumstances are consider'd, there is no doubt but the Success will be answerable, if God see it be for our Good, let the superstitious Observers of Days say never so much to the contrary.

But if the Business be neither Likely nor Good, 'tis to be hop'd the Event will not answer your Intentions; for Example, he that sows the Seed of Discontent, cannot hope to reap any other than the

Harvest of Repentance; and he that takes up Law as the Instrument of his Revenge upon every small occasion, is likely to be wounded with his own Weapon, for in the End, finding more going out of his Purse than coming in, he will conclude it a bad day in which he enter'd his Action. This might be enough upon this Subject, but that the poor Country-men frequently follow the Directions of their Almanacks, in Bleeding, taking Physick, in Sowing and Setting, in curing of Hair, gelding of Cattle, &c. Forgetting the great Doctor of Health and Wealth, who gives them Rules by his Word and Messengers, *hoc fac & vires*, this do and you shall live, or *Morieris*, do this and you shall die. Yet they had poor Souls rather follow their petty Aniversary Oracle concerning Trifles and Trumpery of small value, than imploy their Time about Things of principal Importance, for which Indiscretion many thousands now smart that cannot come here to complain.

My Advice, touching your choice of Good and avoiding of evil Days, in order to have your Affairs go better, is, that you be not too scrupulous therein, tho' many are very curious in observing them, saying, that the first seventh and thirtieth of *January* are evil Days, but I know not wherefore. The first of this Month Christ was circumcised, *Luke 2. 21*. the Tops of the Mountains appeared unto *Noah*, *Gen. 8. 5*. The *Israelites* put away their Wives, *Ezra 10. 16*. the fifth of this Month Word was brought to *Ezekiel* the Prophet, that the City of *Jerusalem* was smitten, *Ezek. 33. 21*. On the sixth Christ was worshipped of the wise Men, *Matt. 2. 1*. as testifieth *Epiphanius*: The 10. Day *Nebuchadnezzar* King of *Babel* was moved thereto by the Rebellion of *Zedekiah*, besieged *Jerusalem* most fiercely, as may appear,

2 Kings

2 King. 25, &c. *Jeremy* 52. 4. also *Ezekiel* was will'd to utter his Parable, *Ezek.* 24. The 25 of this month *St. Paul* was called and converted, *Acts* 9. 3. On the thirtieth King *Charles* the first was murdered, this was an unfortunate Day to *England*, because it prov'd a Day of Trouble, rebuke and blasphemy, from the great Guilt of this Execrable Murther of the best of Kings, the which brought great Infamy and reproach upon our Nation and Religion, and still hangs as a black Cloud over this Nation and People; therefore we are bound to pray that the Vengeance due for shedding of his Royal Blood may not be required of us, nor our Posterity.

Let this suffice for ever, that what Sword of Justice cuts off any without a Warrant from God's Word, is wilful Murther; how careful then had all need to be that are put in Authority, to pass Sentence on any that are to be cut off by the Sword of Justice, know ye the Word of God in holy Writ, saith, *no Murtherer is to enter into the Kingdom of Heaven*, therefore let all take heed how they shut themselves out of God's Presence for ever, by cutting off others Lives, to dispossess them of their worldly Pleasures, before their appointed Time: There are many Ways to shorten Mens Days, but no Way to lengthen it beyond God's appointed Time; and if we would do as we would be done by, we should endeavour to preserve each other to the utmost, in what we can or may by lawful Authority allow'd of by God's Word, and our present established Government. These things of Note, and many other, were done in the Month of *January*, called of the *Latines*, *Januarius*; of the *Grecians*, *Gamelion*; by the *Hebrews* *Tebeth*, and is their tenth Month, and hath

in it Thirty one Days. *Easter* the third and seventh, it is called *Nisan*, and is our first Month.

The second and fourth of *Februrary* are counted of the *Jews* evil Days. On the first of this Month *Moses* repeated the Law unto the Children of *Israel*, *Deut.* 1. 3. on the second our Saviour was presented to the Lord, and *Mary* purify'd, *Luke* 2. 22. On the ninth Day, *Noah* forty Days after he had seen the Tops of the Mountains, sent out of the Ark a Raven, and afterwards a Dove which returned, *Gen.* 8. The fifteenth of this Month the *Jews* spend Merily together, for then the Spring of the Year doth enter, as they think. On the sixteenth of this month *Noah* the second time sent out a Dove which returned with an Olive-Branch in her Bill, *Gen.* 8. 10. The twenty fourth *Zachariah* was commanded to Prophesse, *Zech.* 1. 7. and *Matthias* was elected into the Number of the Apostles, *Acts* 1. 2. 6. this Month is called by the *Latines*, *Februarius*; *Gracians*, *Elaphebolion*; *Hebrews*, *Shebat*; and is their eleventh Month; hath twenty eight Day in it, but when its a Year *Bissextile*, then it hath twenty nine. It's called, 1 *King.* 6. 1. *Ziph*, and is our second Month.

In *March* the first and fourth are counted evil Days by the superstitious Tribe. The Temple of *Jerusalem* was finished the third Day, *Ezra.* 6. 15. but in the first of *Ezdr.* 7. 5. it's said to be the twenty third of this Month. On the tenth Christ was advertised that *Lazarus* was sick, *Joh.* 11. 3. The thirteenth a Feast was celebrated among the *Jews* for the overthrow of *Nicanor*, *Mat.* 15. 37. Also upon the same Day, all the *Jews* under *Abasuerus*, were commanded to be put to Death, *Esther* 3. 13. and on the same Day the *Jews* had a Priviledge given to slay all their Enemies, *Esther* 8. 12. This Day also the

the Jews solemniz'd for their joyful Deliverance, *Esther* 8. 17. The fourteenth Day was called of the Jews, *Mordecai's Day*, 2 *Mat.* 15. 37. Also *Purim*, *Esther* 9. 21. 26. The twenty ninth is another Day of *Purim*. The sixteenth *Lazarus* was raised from the Dead, *John* 11. 43. This Month is called of the Latines, *Martius*; *Gracians*, *Mounichion*; and of the Hebrews, *Ader*; and is their twelveth Month. It is thought by the learned, that God finished all his Works of Creation on the 30th Day of this Month, and call'd it, *hoc vobis initium Mensum*, this is the Beginning of Months, see *Gen.* 1. where it is said, that in the Space of six Days God made the Heaven and the Earth, and rested the seventh Day; yet before he had divided the Darkness from the Light, it could not be said to be Day, for there were no Days nor Months before God had ended his Miraculous Work of Creation, then the seventh Day that God rested from all his Works, was the last Day of *March*, as many learned Men think, but this is certain, it was counted by the Romans and Hebrews the first Month, tho' 'tis our third, see *Esther* 7. 9. where it's call'd *Sinan*.

On the first Munday in April *Cain* was born, and after, on the same Day of the Month, he slew his Brother *Abel*, therefore it was counted of old an Evil day, as also was the Eighth and Tenth. The first of this Month *Noah* uncovered the Ark and saw Earth, *Gen.* 8. 19. On this day *Moses* rear'd the Tabernacle, *Exod.* 40. 2, 17. Also the Temple began thereon to be Sanctified, 2 *Chron.* 29. 17. On the 10th the Children of *Israel* passed the River *Jordan* on dry Land, *Joshua* 4. 19. The Paschal Lamb was Eaten, *Exod.* 12. 3. On the 14th of this Month the Passover was kept, *Exod.* 12. 6. *Levit.* 23. 5. *Joshua* 5. 10.
The

The 15th of this Month the *Israelites* passed out of *Egypt*, *Numb.* 33. 3. On the 16th, *Hezekiah* made an end of Sanctifying and Purging the Temple, *2 Chron.* 29. 17. On the 18th the Children of *Israel* walked on dry Land through the midst of the *Red Sea*, *Exod.* 14. 19. On the 24th *Daniel* saw his Vision, *Dan.* 10. 4. This Month is called by the *Latins*, *Aprillis*; of the *Grecians*, *Thargelion*; of the *Hebrews*, *Abib* or *Nissan* and is their first Month, it hath in it 30. days; see *Jerem.* 39. 2. and in fine, on the 16th of this Month *April*, in the Year 1580, all *England*, and many other Countries, were terribly shaken with an Earthquake.

In *May* the 3^d and 7th, are counted no good days to begin any Work: On the first of this Month *Moses* was commanded to number the Children of *Israel*, *Numb.* 1. The first of this Month *Christ* is thought to have ascended into Heaven, *Matth.* 16. 19. *Luk.* 24. 51. *Acts* 1. 9. They which could not keep the Passover at the day appointed, were willing to Celebrate the same the 14 of *May*, *Numb.* 19. 10, 11. So did the *Israelites* at the Command of King *Hezekiah*, *2 Chron.* 30. 15. The 16th day Manna Reigned from Heaven, *Exod.* 16. 14. The 17 *Noah* entred the Ark, and the Flood began, *Gen.* 7. 11, 13. On the 22, fire from Heaven consumed such as Murmured against the Lord, *Numb.* 11. 1. The 23, the *Israelites* with great Joy triumphingly entered into the Castle of *Jerusalem*, *1 Mar.* 13. 51. *Noah* the 27, the waters being dried up, came forth of the Ark, *Gen.* 8. This Month is called by the *Latines*, *Maius*; of the *Grecians*, *Scriophorion*; of the *Hebrews*, *Jiar*: 'Tis the 2^d Month, and hath in it 31 days; see *Deut.* 16. 1.

June the 10th and 15th, are counted ill days to begin a Journey on. The first coming of the *Children of Israel* into the Land of *Canaan* was on the 10th of this Month, *Numb.* 10. 33.

of *Israel* unto Mount *Sinai*, was on the first day of this Month, where they aboaded 11 Months, and 11 days, in which time, all those things were done which are Recorded in *Exodus* 19. On the 6th of this Month *Alexander* the Great was Born, of whom *Isaiah* 54. 9. doth Prophecie. Also on this day the famous Temple of *Diana* in *Ephesus*, numbred among the seven Wonders of the World, was set on fire by *Prostratus*. The *Jews* kept their *Pentecost* on this day. On the 23, the first Edict came out for the safety of God's People, the *Jews* against *Haman*, and the rest of their Enemies. The 29. day, the Ark of *Noah*, through the encrease of Waters, was lifted up from the Earth, *Gen.* 7. 17. This Month is called by the *Latines*, *Junius*; by the *Grecians*, *Ekatomnaton*; and by the *Hebrews*, *Sinan*; 'tis their third Month, and hath in it 30 days; see *Nehemiah* 6. 15. where it is called, *Elul*.

The 10 and 13 of *July* are counted Evil days; the first of this Month *Ezekiel* saw his Visions, *Ezek.* 1. 1. In the 6th, the Capitol of *Rome*, counted one of the seven Wonders of the World, was Burnt, and King *Edward* the Sixth died, Anno 1553. The 12th of this Month *Julius Caesar*, the first Roman Emperour, was Born, of him is the Month call'd *July*. The 18th of this Month the *Egyptians* begun their Year, *Plin.* 2. 8. cap. 47. 'Tis called by the *Latines*, *Julius*; by the *Grecians*, *Metageitnion*; and of the *Hebrews*, *Thamus*; it being their fourth Month, it has 31 days.

In *August*, the first and second are counted Evil, and so is the second *Munday* in *August*, on which day *Sodom* and *Gomorrhah* was destroy'd. On the first of this Month *Aaron*, forty Years after the Children of *Israel* were come out of *Egypt*, died on Mount *Hor*, *Numb.* 33. 38. Also on this day *Ezar* with his Company

pany came out of *Habel* unto *Jerusalem*, *Ezra*. 7. 9. The seventh of this Month *Nebuchadnezzar* burnt the house of the Lord, and all *Jerusalem*, *2 Kings*. 25. 8. 9. On the tenth of this Month some think *Jerusalem* to have been Burnt by the *Babylonians*, *Jerome* 52. 12. *Josephus* lib. 6. cap. 26. said it was Burnt afterwards by the *Romans* on the same day of the Month therefore the *Jews* on this day observe a most strict Fast, go Barefoot, and Read sitting on the ground twice over the *Lamentations* of *Jeremiah*. The 24th of this Month was the horrible and Bloody Massacre in *France* on the Protestants, in the Year 1572. This Month is called by the *Latines*, *Augustus*; by the *Grecians*, *Boedromion*; by the *Hebrews*, *Ab*; 'tis their fifth Month, and includes 31 days.

The 3d and 30 day of *September*, are counted inauspicious: The first of this Month *Haggai* the Prophet began to Prophesie, *Hag*. 1. 1. The sixth day *Ezekiel* saw another Vision, *Ezek*. 8. 1. The seventh of this Month our most Illustrious Queen *Elizabeth* was Born at *Greenwich*, Anno 1532. The eighth of this Month, Anno 73, after Christs Ascension, *Jerusalem* was utterly destroy'd with Fire and Sword by *Titus* the Emperor, *Josephus* lib. 7. cap. 26. This Month is called by the *Romans*, *September*; by the *Grecians*, *Maimarterion*; by the *Hebrew*, *Elul*; 'tis their sixth Month, and hath in it 30 days; see *1 Kings* 38.

The third and tenth of *October* are counted Evil days; though I know not, as I have said before, why any day ought to be so accounted; as touching the remarkable accidents of this Month, consult the first Book of *Kings*, and the 8 Chapter thereof, where several things are Recorded as done in this Month. This Month was called by the *Romans*, *October*; and by

7. 9. by the *Hebrews*, *Ethanim*; whose seventh Month it
 oun; there are in it 31 days.

s. 25. In *November* the third and fifth, are held inauspi-
 Jeru cious days: The tenth hereof, *Anno* 1483, Doctor
 erom *Martin Luther* was Born in *Islebia*. The fifteenth of
 after this Month was made a new Holy-day by *Jeroboam*
 nth without the Commandment of God, *1 Kings* 12. 32,
 stric 3. and *cap.* 13. 1, 2, &c. On the seventh of this
 ound Month Queen *Elizabeth* began her Reign for the ad-
 24th vancement of the Gospel. The 18th of this Month
 acree *Titus* the Emperor most cruelly put to Death a great
 572 number of the *Jews*, *Josephus lib.* 7. *cap.* 20. This
 ; by Month is called by the *Latines*, *November*; by the
 'tis *Grecians*, *Anthesterion*; and by the *Hebrews*, *Marke-*
 d in *sham*; 'tis their 8th Month, and has in it 30 days;
 Pro- see *Zechariah* 1. 7.

The seventh and tenth of *December* are counted
 a day unlucky days to begin any work on. The 15 of this
 enth Month *Antiochus* placed an abominable Idol upon
 abeth the Altar of the Lord, *Mac.* 1. 57. The 20th of this
 th of Month *Esdra*s exhorted the *Israelites* to put away
 Jeru their strange Wives, *1 Esdr.* 9. 5. 6. The 24th of
 d by this Month the foundation of the second Temple was
 This laid, *Hag.* 2.

7 the The 25th of this Month our Saviour Christ was
 'tis Born of the Virgin *Mary*, in the Year after the
 fee Worlds Creation 3948, some say 4018, because they
 Evil conjecture that there was 2000 years before the Law,
 why and 2000 years under the Law; and many are of
 g the opinion, that the World will continue only 2000
 the years under the Gospel, which makes in all 6000
 here years; the end of which time will be the beginning
 onth of the *Sabatical Year*, by which is meant Christ's
 and Thousand Years Reign, wherein he will make his
 by Enemies his Foot-stool. On the 31 of this Month

Judas

Judas was Born; who betray'd his Lord and Master *Jesus Christ*. This Month is called by the *Latin* *December*; by the *Grecians*, *Poseideon*; and by the *Hebrews*, *Sifien*; and is their ninth Month; it hath it 31 days: So I conclude my Observations of Remarkable things which hath happened in every Month of the Year; see *Esther* 3. 7. which may perhaps not be ungrateful to the curious and intelligent and may to the ignorant give the meaning of many passages in Scripture, where every Month is called by their *Hebrew* Names; but as for esteeming any of the Month constantly bad, or constantly worse (or less Fortunate) than another, is foolish and superstitious, and consequently ought to be Condemned.

To know how many days are in any Month, remember this following Verse,

Thirty days hath *November*, *April*, *June*, and *September*.
All the rest have Thirty one, except *February* alone
Which always hath but Twenty Eight days here
When it is not *Bissexile* or *Leap-Year*.

Touching the four *Humours* of Man's Body, observ'd, that *Blood* is predominant in the *Spring*, *Choller* in the *Summer*, *Melancholy* in *Autumn*, *Phlegm* in *Winter*; and *Comenius* saith, The *Sanguine* causeth Chearfulness; The *Melancholy* Dispair; The *Choleric* is Churlish; The *Phlegmatick* is Fair.

Observations of the *Clymacterical* and *Dangerous* Years of a Mans Life.

The 49 Year Compos'd of Seven times Seven is dangerous; so is the 56 Year to those Born in the Night; and the 63 to those Born in the Day time; and some have observed, that the Child which

born when the *Sun* is going down, seldom lives long.

The antient *Egyptians* who were the first and the best *Astronomers*, have observed certain Years in a Mans Life to be very dangerous, and those they call'd *Clymaeterical* or *Starry Years*; their Doctrine was grounded upon the *Planets*, return to *Saturn* whom they feigned to be an Enemy to our Good; And as the *Moon* which is the nearest *Planet* to us, and swiftest in Motion, passeth almost every seventh Day into a Sign, whence she casteth a Maligne Ray to the place she came forth, or was in seven Days before, so that means produceth the Critical Days, so *Saturn* which is the *Planet* farthest from us, and of slowest Motion, since he resteth in one Sign as many Years as the *Moon* doth Days, gives Foundation to these *Clymaeterical Years*, causing sundry Mutations to follow, hence it is that in the seventh Year Children cast and renew their Teeth.

Astrologers, moreover have divided Mans Life (as the World is divided) into seven Ages, over every of which Age they assign one of the seven Planets to bear Rule. The first Age is called *Infancy*, and hath its Continuance for the Space of seven Years, over which they appoint the *Moon* to rule, for that this Age is full of Moisture agreeing with the Influence ascrib'd to that Planet Queen of the Seas, Floods, and Children. The second Age is Childhood, which extends it self to the fourteenth Year of our Life, over which *Mercury* is assign'd, which makes us docile and inclinable to learn. The third Age hurrys Morals on eight years further; 'tis term'd Youth, and lasts from 14 to 22, over which *Venus* is predominant, but whether she do or not: Youth is amorous and lustful, childish Follies begin now to be laid aside, in whose

whose Room very often dangerous Vices succeed. The fourth Age commenceth at twenty two and terminates at thirty four, containing twelve Years, o' which time *Astrologers* appoint the *Sun* to govern and now Reason and Discretion, like the Beams of the Prince of Planets, begin to spread to enlighten the Understanding, and to exhale and disperse the thick Mists of Ignorance and Folly, and the rational Animal begins to know he's a Man.

The fifth Age continueth sixteen Years, and leaves us at fifty, over this Season *Mars* is chief Governor, and Men begin to be Covetous, Churlish, and Cholerick.

The sixth Age advances twelve Years more, and do's not terminate till we have numbred sixty two, this is called old Age, over which *Jupiter* is predominant and inclines Man to Justice, Moderation, Religion, and all other Actions of Goodness and Piety.

The seventh and last Age drags us on eighteen Years, and leaves us at eighty, circul'd with Weakness and Infirmary, for Age it self without Sicknes is an Infirmary, few creep to this decrepid Age; *Saturn* governs it, and his Influence is said to be Malignant Cold, and destructive of Nature; Men now become Froward, Frigid, and Melancholy. In fine, there are not many attain to this Age, tho' the best Receipt known for preserving long Life and Health, is a cheerful Heart, a quiet Mind, and a moderate Diet.

Why did Men live longer before the universal Deluge than they have done since? it may be because the *Sun* had a more benigne Operation, and all Sublunary Beings had a more strong and durable Nature, the Earth had its primitive Fertility and wholesomeness, Herbs, Plants, and all Vegetables, were more

power

powerful and salutiferous in their Effects and Vir-
tues, and their Operations better known. By the
Flood, the Earth became more Cold, lost much of her
Fertiness and Fruitfulness, whence the Herbs and all
the Productions of the Earth became more Feeble,
Languid, and remiss in their Operations; besides Age
and unseasonable Weather, (for which the last late
Years have been remarkable,) mightily added to
the general Infertility of the Earth, and Inability of
her Product.

Lastly, formerly Men were more regular in their
Lives, more natural in their Actions, and more mo-
derate in their Desires; but now Excess and Glut-
tony, indulg'd by strange and new invented Ways
of Cookery, kill more than the Sword, Famine, or
Pestilence, all which well consider'd, may make it no
wonder, that we who have abandon'd Nature, shou'd
have such short Lives, and the Patriarchs of old, who
kept up close to her Prescriptions, such long ones:
And so much for this.

Many will ask, why Blood issues afresh from the
Body of one Murdered, upon the approach of the
Murderer to touch any Part of the murdered Person.
To answer this, our Naturalists assign divers natu-
ral Causes, which for their incertainty we meddle
not with; but thus conclude, that Murder shall not
be concealed nor scape Revenge, and to that End the
Blood of the slaughter'd cries for Vengeance at the
Hand of God, which God regarding, by that means
answers, thus bringing to Light what otherways
many times would never be discover'd.

'Tis said, the Heart of Man is the first that moves,
and in him the last that stirs, but of a Woman her
Tongue.

How comes it to pass, that the Husband seeks the Wife, and not the Wife the Husband; 'tis answer'd because the Man seeks that which he lost, that is, his Rib, which was taken from him in the forming of a Woman out of his Side, and therefore when a Man marries a Wife, what doth he, but as it were, fetch back his Rib.

Those that are forc'd to go to Law, I cannot compare 'em to any thing better than to Sheep, who by violent Tempests, are driven from the Plains to take Refuge in a Thicket of Brambles, where their Shelter is sure to cost them their Fleeces; hence 'tis better for Men to take our Saviours advice, which is, if a Man be sew'd at Law for his Coat, to give his Aversary his Cloak also; tho' this is something hard, yet he that thus can avoid the Charges of the Law, the Injustice of Petty-foggers, and the cruelty of Jaylors will not repent his Bargain.

Cato repentend himself of three Things, first, That ever he believed a Woman: Secondly, that ever he spent time idly: Thirdly, that ever he went by Water, when he might go by Land.

*He that makes Conscience of the smallest Crime,
Is to the greatest seldom seen to Clime;
He that makes Conscience for to speak the Truth,
Seldom forswears himself in Age or Youth.*

In Amatorem.

*A Wife you wish'd me, Sir, Rich, Fair, and Young,
With French, Italian, and the Spanish Tongue;
I must confess your Kindness very much,
But yet in Truth, Sir, I deserve none such;
For when I need, as yet, I mean to tarry,
A Woman but of one Tongue, I will Marry;*

*And with that single Portion of her Store,
Expect such Plenty, I would wish no more.*

In Sacred Writers we have frequent Mention made of the *Red-Sea*, but why it was so call'd, there are few can tell; *Scaliger* is of opinion, that it had not its Name from the redness of the Water or Sand, as some weakly imagine, but from the neighbouring *Edomites*, who were so called from their Father *Edom*, which word, *Edom* signifies *Red*, hence they living near this Sea, may be thought to give Name to it.

Now I have spoken of the *Red-Sea*, which borders upon *Egypt*, it will not be amiss if I give you an account of the Crown of that Country worn by the Kings of *Egypt*; nay, as Authors say, even by that *Pharaoh*, who, in pursuit of the Children of *Israel*, was over-whelmed in the Sea. This Crown of *Egypt* *Scotch* Historians say, was brought Providentially by a Woman out of that Land into *Scotland*, where (by Divine Providence) it remains there to this day, notwithstanding all the Revolutions, Wars, Civil and Foreign, which have happened in that most Ancient Kingdom: 'Tis true, it had like to have been brought away by that grand Rebel and Usurper, *Oliver Cromwell*, who (by a disaffected Party in *England*) not only Conquer'd *Ireland*, but also *England*, and the (till then) Unconquer'd Kingdom of *Scotland* likewise: This Woman preserv'd that Crown from the Usurpers hands, by hiding it in a Dunghill: 'Tis pretold by some Ancient Prophecies, that when the Jews are call'd home, the said Crown shall return towards *Egypt* again, and be presented (with the gifts of other Kings) to the Holy Land: Then all Kings shall say, *All Honour and Power, belongs to thee, O Lord*, and there throw down their Crowns and earthly

Diadems; and instead of such, seek after the Gospel Crown, in wearing of which, is only true Honour and Glory. Amongst the *Egyptians*, instead of Letters was us'd strange Characters or Hieroglyphicks, but since the Daughters of *Cadmus*, I mean Letters were invented, the Alphabet speaks all Languages, by diversly placing the Letters thereof, when as amongst the *Egyptians*, as is said, a Character stood for a Word, and oft for a Sentence; nay, many times for many Words, betwixt whom, there were little or no *Analogy*, nor the least *Grammatical Concordance* which gave occasion for many mistakes in *Interpreting* such sort of *Writing*: Thus, by this Character sometimes was understood a *Planet*, sometimes the *Devil*, and sometimes *Lead*: Now, who could tell which of the three was meant by it in some *Sentences*? Tho', commonly in an *Almanack* it stood for a *Planet*, in *Divinity* for the *Devil*, and in Books of *Physick* for *Lead*.

But to Return to *Scotland*, the King of *England* Title in *Scotland*, as King of *Scots*, runs thus, King of *Scotland*, *England*, *France*, and *Ireland*, &c. but a King of *England*, he is called, King of *England*, *Scotland*, *France*, and *Ireland*, &c. *Scotland*, which is the most Ancient Monarchy in the World, still keeps its Crown, being also the most Ancient and Richest Crown in the World; the *Scots* set it up at the upper end of their *Parliament-Table*, when they meet to make *Laws*; they still keep their *Ancient Customs* and *Laws*, which are in many things quite contrary to those used in *England*; such as would know more of the *Laws* and *Customs* of *Nations*, may consult the *Histories* of the respective Countries they would be inform'd of. But that is not the chief thing to be look'd into, let us rather set our affections on things

Above

Above, and not on things here Below ; for the Earth will be dissolved and pass away, and all things therein ; therefore seek the living God whilst he may be found, and opportunity serveth ; for as we Die, so Judgment will find us at the last Day, when we must appear before the great God that will make all things New out of the Old.

What a noise of Wind and Weather hath our new fangled *Prognosticators* made of late ; tho' as to the Wind, *No Man knoweth from whence it cometh, nor whether it goes*, as testifieth Holy Writ ; it comes with force, on a sudden, with some Clouds, from which fall Storms of *Hail, Rain, or Snow*, and of a sudden vanisheth ; a Storm is not perceivable by Eye or Ear many times so much as an hour before it comes, nor have they any constant observable Revolution, whereby we may make a reasonable conjecture when they will happen ; tho' some pretend by their *Barometer* to do Wonders, but how little is perform'd that way, every one that hath made Observations on the Weather can tell. Nay, 'tis Madness to pretend to know any thing to come, but by and in its Cause ; Therefore the *Astrologer* hath more Reason on his side than the *Barometer Pretenders*, because he says, *That all Superior and vast Bodies influence the Inferior and lesser Bodies* ; Then he subsumes, *But the Stars and Heavenly Bodies are the most Superior and vastest of Bodies, Therefore inferior and lesser things are Influenc'd by the Stars*. Thus you see the *Astrologer* has something to say that looks like Reason, if his Major be true, tho', if we grant all he says, it do's not follow that any can tell what Weather it will be this time Twelve-month ; because tho' the *Stars* were the Principal Cause, yet are there so many Con-causes, (of which the *Astrologer* can never know half as he should)

should) that he would be, as we daily see he is, often Mistaken, tho' not so much as the *Barometer Man*, who can as easily weigh the Air, and foretell the Weather, as tell how many F---ts goes to an Ounce.

The nature of the four Principle Winds are these,

1. *Subsolannus*, or the *East-Wind*, is Hot and Dry, Temperate, Sweet, and Pure, Subtile, and Healthful.

2. *Boreas*, or the *North-Wind*, is for the most part Cold and Dry, repelling Moisture and Rain, nipping the Fruits of the Earth, and the forward Buds of the Spring.

3. *Zephyrus*, or the *West Wind*, is Cold and Moist, it brings great and violent Rains.

4. *Auster* or *Notus*, the *South-Wind*, is Hot and Moist, breeding thick Clouds, and Sickness.

Comets or *Blazing-Stars*, are dry Exhalations, Exhaled by the Sun and power of the Stars, into the upper Region of the Air, and usually appear (as *Astronomers* say) in *Autumn*, when *Saturn* and *Mars* are in *Conjunction*, then it's likely we may see whether it may be true or not; for on the second day of *October*, 1701, will be such a *Conjunction*, and before that on the 24 of *July*, will be a great Eclipse of the *Sun* in *Leo*; what the Signification of them are, you have elsewhere, therefore omitted here.

I will only add two or three Observations and so conclude this Book; *Philosophers* divide the Air into three Regions, that is to say, the Highest, Lowest, and Middlemost Region; in the highest Region, even next the Moon, where they have seated the Element of Fire, are bred *Lightnings*, *Fiery-darts*, *Comets*, *Blazing-Stars*, and such like; in the middle Region, are all cold and watry Impressions, as *Frost*, *Snow*, *Hail*, &c. In the lowest Region, which is somewhat hotter than the middle, by reason of the Sun's

Beams

Beams reflecting from the Earth, are bred all *Clouds*, *Dews*, *Rains*, and such like. Note here, that all *watry Meteors*, as *Rain*, *Snow*, or such like, are but so many *moist Vapours* drawn up by the *Sun* and the rest of the *Planets*, whence they again fall down upon the Earth,

An Account of the *Rain-bow*, and the Effects thereof. There are various Colours in the *Rain-bow*, but two especially most apparent, a *watry* and a *fiery* Colour, which two Colours express two Judgments, the one of *Water past*, in the Beginning of the World, and the other of *Fire to come* in the End thereof: The *Rain-bow* is made by the beating of the *Suns Beams* upon a hallow Cloud, their Edge being thus repelled and beaten back, is the cause of the Variety of Colours, by the mixture of *Clouds*, *Air*, and *fiery Light* together: *Daneus* saith, the *Rain-bow* portends little Alteration of Weather, only if two appear at a time, they presage Rain to ensue, but if presently after Rain, there appear one only *Rain-bow*, it betokeneth fair Weather; for its Ordination, see *Gen. 9.*

As to the Wind, *Aristotle* defines it to be an Exhalation, *Hot* and *Dry*, ingendred in the Bowels of the Earth, where breaking its Prison, it violently rusheth out, and is carry'd swiftly upon the Surface of the Earth.

But when Plenty of Wind is bred in the Holes, Bowels, or Caverns of the Earth, if upon its violent Eruption the Earth suddenly close up again, there ensues Skakings or Earthquakes. Others think that God Almighty casts a Glimpse of his all-seeing Eye upon the Earth, which therefore trembleth, and which is a Token of his Displeasure, see *Isa. 13. 13.* but whatsoever is the Cause of Earthquakes, 'tis certain, they generally are the fore-runner of Wars, which

which our Saviour foretold should happen before the End of the World; and since the World has of late been most grievously viſited in theſe kinds, that is, by Wars and Earthquakes, even at the ſame Day and Hour in far-distant Regions, 'tis a great Sign that the World is now drawing to an End; Therefore I heartily pray that the Lord would be pleaſed to fit and prepare us all for our latter End againſt our Change comes, *Amen.*

*In the cold Bed of Death our Corps muſt ſleep,
Till our Redeemer comes to wake his Sheep;*

Man's Life is very ſhort, yet he lives ever,

Grim Death ſtill hath his Due, tho' Man dies never;

For when as Men, their final Breath out ſend,

Eternal Life begins, where our Lives E N D.

Dear Country-men,

WHAT I have Written, I have Written in my Mother Tongue, as did *Hypocrates* of *Old*, who practiſ'd in *Aethiopia*, *Lybia*, *Mauritania*, the *Iſle of Delos*, *Scythia*, and *Italy*; by this you may know he was a Traveller, yet he wrote in his own Language, and no Man ever ſaid he was a Dunce for that Reaſon; he was not Captious nor Proud, but Free and ſociable, in which Things I have always endeavour'd to imitate him, and deſire to remain a Friend to all honeſt and ingenious Artiſts: I am of a communicative Nature, Therefore, let none think but that for the time I am among the Living, I ſhall always endeavour to do them Good, in what I may or can, and ſo I conclude and reſt,

Your ready Friend and Servant

David Triſh.